

THE WEEKS EXERCISE



LONDON Printed for Abel Roper- and
Tho: Beaver.

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Tho: Beaver.

K. H. W. A.
Weeks Exercise

Preparatory towards a

**WORTHY RECEPTION
OF THE**

Lords Supper

IN

**MEDITATIONS, PRAYERS,
AND**

EJACULATIONS,

Before, At, and After the
Holy Communion.

ALSO

RULES and EXERCISES

How to live well after it.

*And herein do I exercise my self, to have always a
Conscience void of offence, towards God, and towards
Men, Act. 24. 16.*

The Sixth Edition.

*London: Printed for A. Roper at the Black-Boy, and Tho
Bever, at the Hand and Star, in Fleetstreet, 1706.*

Weeks Exercise

Preparation towards a

WORTHY RECEPTION

OF THE

Most Holy Communion



MEDITATIONS AND PRAYERS

FOR EACH DAY

Before, At, and After the

Holy Communion.

ALSO

RULES and EXERCISES

How to live well after it.

And printed as I formerly was, to have a great
Constant sold of it, and towards God, and towards
Man, Aug. 24. 1671.

The said Edition.

London: Printed for A. Aspley at the Black Boy, and Tho.
Baker, at the Green and Swan, in St. Dunstons Church-yard, 1671.

To Her Royal Highness, the Princess of
DENMARK

MADAM,

WHEN this little *Manual* presumes
to lay it self at your Royal High-
ness's Feet, I beseech your pardoning
Goodness to believe, That it is not the
humble Author, but the great Theme
alone, that durst arrogate that Presump-
tion. Religion, and true Piety, shines so
radiant in all your Divine Conversation,
and the whole Series of your Life, that
the meanest Essay, with any stamp of that
kind, lays claim to such Right and Pri-
viledges within so Hospitable a Court,
as it dares intrude, not only under your
Roof, but into your Closer.

MADAM, With these only Credentials,
so unknown an Addressor, makes his Ap-
proach to so High-born and Great a Patro-
ness, nevertheless as singular as the boldness
of his Pen may be, the Veneration of those
matchless Excellencies in your Royal Person,
which animates that Pen, is Universal;
and he only joins with all Mankind in the
Contemplation of those constellation Ver-
tues, that adorn so illustrious a Princess. In
which Contemplation, we ought not a-
lone to consider You, as so Eminent a Mem-
ber, but likewise a Pillar of Christianity.

The Epistle Dedicatory.

For the *Influences of Princely Piety*, are oftentimes of that *expanded Impression and Extent*, that the Almighty ordains them the very *Second Causes* of his governing *Administration* here below. Your resounding Perfections awakens the *drowsie World*, and you come with that *awful sanctity* to the *Altars of God*, that you *Instruct* when you *Pray*, and *Convert* when you *Kneel*; whilst our *Admiration* begets our *Devotion*, and the *Religion of the Age*, is in a *high measure*, your own *Creation*. There's something so *potent* in *exalted Piety*, join'd with *exalted Blood*, that the very *Oracles of Divine Faith*, possibly borrow their most *prevailing Rhetoric* and *Eloquence* from so *powerful an Oratress*, whilst a *Royal Example*, with so *sublime a Character*, carries with it a *Sway and Dominion*, so much above even that of a *Pastoral Authority* it self, that *Godliness* seems only to issue out her *Precepts* from the *Pulpit*, but her *Commands* from the *Throne*.

Royal Madam, May *Religion* never want such a *leading Example*, and may that *Glorious Figure* you make in the *Church of God*, continue to create *Proselytes on Earth*, and *Saints in Heaven*, which is the *Prayer of*

M A D A M,

Your *Highness's* most *Humble*, and
most *Devoted Servant*,

W. W.

THE
PREFACE:

OR,

Exhortary Warning upon the
Sunday before the Celebrati-
on of the Holy Communion.

Dearly Beloved; on Sunday next I pur-
pose, through God's Assistance, to Ad-
minister to all such as shall be Religiously and
Devoutly disposed, the most comfortable Sa-
crament of the Body and Blood of Christ,
to be by them received in remembrance of
his Meritorious Cross and Passion, whereby
alone we obtain Remission of Sins, and are
made Partakers of the Kingdom of Heaven.
Wherefore it is our Duty to render most grate-
ful and hearty thanks to Almighty God, our
Heavenly Father, for that he hath given his
Son our Saviour Jesus Christ, not only to die
for us, but also to be our Spiritual Food and
Sustenance in that Holy Sacrament.

The Analysis of the Exhortation

Which being so Divine and Comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily; my Duty is to Exhort you in the mean season to consider the Dignity of that Holy Mystery, and the great Peril of the unworthy receiving thereof, and so to search and examine your own Consciences (and that not lightly, and after the manner of Dissemblers with God; but so) that ye may come holy and clean to such a Heavenly Feast, in the Marriage Garment required by God in Holy Scripture, and be received at Worthy Partakers of that Holy Table.

The Analysis of the Exhortation, and Warning before the Holy Communion.

To help the weaker Capacities in this necessary Work, I suppose it may be useful to analyze, and to reduce to these Heads that grave Exhortation, which the Wise Composers of the Liturgy have prefixed before the Communion: Which begins thus,

Dearly Beloved in the Lord, ye that mind to come to the Holy Communion of the Body and Blood of our Saviour Christ, must consider what St. Paul writes to the Corinthians. How he exhorts all Persons diligently to

try

before the Communion. And I
try and examine themselves before they presume
to eat of that Bread, and drink of that Cup.

In which words the Minister minds
Communicants of their Duty, which is a
diligent Tryal and Examination. And
that they may the easier persuade them
to this, they produce a double reason.

First, From the Benefit.

**Secondly, From the Danger and
Punishment.**

**First, From a Benefit to a Worthy Re-
ceiver.**

For as the Benefit is great, if with a true
Penitent Heart, and lively Faith, we receive
that Holy Sacrament: For then we Spiritually
eat the Flesh of Christ, and drink his Blood;
then we dwell in Christ, and Christ in us;
we are one with Christ, and Christ with us.

**Secondly, From the Danger and Punish-
ment to an Unworthy Receiver.**

The Danger.

So is the Danger great, if we receive the
same Unworthily: For then we are guilty of
the Body and Blood of Christ our Saviour;
we eat and drink our own Damnation, not
considering the Lord's Body.

A 4

And

The usefullnes of the Exhortation

And Punishment.

We kindle Gods Wrath against us; we provoke him to plague us with divers Diseases, and sundry kinds of Deaths.

Upon which important Reasons they rebort all scandalous and notorious Sinners, (meaning such who intend to persist in those Sins) that they abstain.

Exhortation.

Therefore if any of you be a Blasphemer of God, an Hinderer or Stander of this Word, an Adulterer, or be in malice or envy, or in any other ill-conduct, repent you of your Sins, or else come not to that Holy Table.

Adding this weighty Reason, which is but a Repetition of that former Danger and Punishment.

Least, after the taking of that holy Sacrament, the Devil enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction, both of Body and Soul.

Then follows an Advice, how Communicants must prepare themselves.

First, To judge.

Judge therefore your selves, Brethren, that you be not judged of the Lord.

Which is, that they erect a Court in their own Consciences; accuse, indict, ar-

raign,

before the Communion.

raign, and condemn themselves for their Sins, and so prevent that condemnatory Sentence, which otherwise the Lord will pronounce upon them.

Secondly, To Repentance, both parts.

1. Repent you truly of your Sins past.
2. Amend your Lives.

Thirdly, Faith.

Have a lively and steadfast Faith in Christ our Saviour.

Fourthly, Charity.

Be in perfect Charity with all Men; so shall you be meet Partakers of these holy Mysteries.

Fifthly, Thankfulness.

And above all things, ye must give humble and hearty Thanks to God the Father, the Son, and the Holy Ghost.

The Cause.

For the Redemption of the World, by the Death and Passion of our Saviour Christ, both God and Man.

Both parts of Thankfulness.

First, Annunciation.

Secondly, Praise.

The Commemoration, or Annunciation of God's Goodness.

Who did humble himself, even to the Death upon the Cross, for us miserable Sinners, which lay in Darkness, and in the shadow of Death, that he might make us the Children of God, and exalt us to Everlasting Life.

And to the end that we should always remember the exceeding great Love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable Benefits, which by his precious Blood shedding he hath obtained to us.

He hath instituted and ordained holy My-
 steries, as Pledges of his Love, and for a
 continual remembrance of his Death, to our
 great and endless Comfort.

The Doxology, Acclamation, or Hymn.

TO him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual Thanks, submitting our selves to his holy Will and Pleasure, and studying to serve him in true Holiness and Righteousness all the days of our life. Amen.

AT THE OUT OF THE

Lord, as thou hast waked me by thy
thy from sleep, and raised me by thy
Almighty Power from this Bed of Rest
Weeks Exercise

Preparatory
Towards a Worthy Recurrence
of the Sacrament of the Eucharist
Supper

On Monday Morning, and the rest of the
Week, when we first awake.

O P E N thine mind Eys, O Lord,
that I may see the Wonders of
thy Law, Psal. 119.
The Morning Stars sang together, and
all the Sons of God shouted for joy,
Job 38. 7.

As for me, I will sing of thy Power, and
will praise thy Mercies betimes in the
Morning, Psal. 59. 16.

A Weeks Exercise

At our Up-rising.

O Lord, as thou hast awaked my Body from Sleep, and raised it by thy Almighty Power from this Bed of Rest, whereon I have taken my night's repose; so by thy Grace, which is sufficient for me, awaken my Soul from the sleep of Sin; and grant that I may so walk before thee this day, and all the remaining part of my Life, that when the last Universal Summons of the Arch-Angel, with the sound of the Trumpet, shall awake me out of my Grave, I may rise to the Life immortal, through Jesus Christ, my crucified Lord and Saviour.

In the Name of the Father, and of the Son, and of the Holy Ghost, Amen.

Blessed be the Holy and undivided Trinity, now and for evermore.

III.

Almighty and everlasting God, who of thy great Goodness, hast defended me from the Perils of this Night, and safely brought

for the Sacrament

brought me to the beginning of this Day, preserve me in the same, I most humbly beseech thee, by thy mighty power, from all Sin and Danger, through Jesus Christ our Lord.

IV

Almighty and Everlasting God, touch me, I beseech thee, to direct, sanctify and govern both my Soul and Body, in the way of thy Laws, and in the Works of thy Commandments, and give me such a preparation of Soul, as may qualify me towards a worthy receiving thy blessed Sacrament. O Lord, I beseech thee, cloath me with a Wedding Garment, and make me, tho' of my self, most unworthy, yet by thy Mercy, an acceptable Guest at thy Holy Table. Dissipate and Scatter all Temptations from me, which may any ways hinder the feeling of my Pardon, the repairing my Weakness, or subduing my Corruptions; Grant this, O Lord, for thy Dear Son's sake, Jesus Christ.

4 **Meditations for Monday Morning**

Upon the Holy Sacrament.

Christ came into the World to save Sinners. **G**OD so loved the World, that he sent his only begotten Son to redeem all Mankind, who before lay under the Curse, Gen. 3. 17. all the Goods in the World were not able to pay their Ransom, Gold could not do it, nor the Blood of Beasts, Heb. 10. 4. nor ten thousand Rivers of Oyl, Math. 6. 7. As for Man, his strength was too weak for so great a Purchase, for no Man could redeem his Brother from Death, nor make a agreement to God for him, this is a work that he must let alone for ever, Psal. 49. 7.

His last Supper. It must be the Son of God only, that must be the sacrifice, or else there could be no satisfaction; his Blood the Price, or else nothing purchas'd; his Life the ransom, or else nothing redeem'd; he was pleased immediately

for the Sacrament.

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Immediately before his Death, to ordain this Sacrament with a *Do this in remembrance of me*, Luke 22. 19. and the Apostle puts us in mind, That so oft as we eat of this Bread, and drink of this Cup, we shew forth the Lord's Death till he come, 1 Cor. 11. 24. Now, for the better Instruction of weaker Capacities, I have laid down these following Directions.

III.

The Communicant's Duty, before the Sacrament, St. Paul tells us, is Examination, 1 Cor. 11. 28. *But let a Man examine himself, and so let him eat of that Bread, and drink of that Cup.* But before I proceed to the particulars of this Examination, I must in the general inform you, that the great business we have to do in this Sacrament, is to *Renewing our Covenant.* repeat and renew that Covenant which we entered into with God at our Baptism, and that none may come unprepared unto that Holy Table, it is very requisite, they should know what a Sacrament is, and how many there be.

IV.

A Sacrament is an outward *What a Sacrament is.* visible Sign, of an inward and invisible Grace ordain'd by God, whereby he seals unto us his Covenant of Grace, made.

made in the Blood of Christ, and we again testify our Faith and Piety towards him; so that it is a Sign in respect of the thing signified, and a Seal in respect of the Covenant sealed unto us. The word *Sacrament*, properly signifies an Oath, whereby Soldiers bound themselves to their General; whence it is taken to signify that Obligation, whereby we bind our selves to the blessed and sweet Service of Jesus Christ; for hereby we, as Christ's Soldiers, first bind our selves by promise of Obedience, manfully to fight under his Banner against Sin, the World, and the Devil; secondly, we put on the Badge, Colours, Mark and Cognizance of Christ, that so it may appear to the World, unto whom we do belong.

V

*How many
Sacraments
there be.*

The Sacraments, according to the Old Testament, were two, Circumcision and the Pass-over. The first was ordained for a Sign of Entrance into the Covenant; the second for an Assurance and Confirmation of Continuance in the same; both which are abolished, and instead of them we have two Sacraments of the New Testament; Baptism, answerable to Circumcision, and the Lord's Supper, to the Pass-over:

For the Sacrament.

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over; both signified by that Water and Blood which issued out of the Side of Christ, when it was pierced by the Soldiers on the Cross.

Of these the first is called the *Baptism* Sacrament of our Nativity, or Entrance; for by it we are assured, That we are received into the Covenant of Grace, and so are regenerate, and belong to the Flock of Christ.

The second is, the Sacra-*ment of our Growth and Perseverance*, whereby we grow up in Christ, and are assured that we shall be still kept in this estate. *Both necessary.*

That both are necessary; the one to assure us of our Entrance into, and the other of our Continuance in this state of Grace; for altho' that Grace once conferred cannot be lost, yet our assurance both often want strengthening, by reason of our manifold Temptations, against which we are comforted by the remembrance of Christ's Death and Passion: which plainly teacheth us, why Baptism is received but once, and the Lord's Supper often; because our Birth is signified by our Baptism, and we can be born but once; but we daily stand in need of Food and strengthening, and therefore we often re-

ceive

ceive the Supper of our Lord, that our Souls may be nourished unto Everlasting Life.

VI.

What the Lord's Supper is.

In the Sacrament of the Lord's Supper we must learn two things: First, What it is: Secondly, What belongs to the due receiving of it. For the first, the Lord's Supper is a Sacrament, consisting of Bread and Wine, lawfully consecrated and distributed; instituted by Christ himself for a continual remembrance of his Death and Passion, and the Benefits which we receive thereby.

Why called the Lord's Supper.

This Institution was at Christ's last Supper, after he had eaten the Pass-over with his Disciples; so that it is called a Supper in respect of the time of the Institution; and the Lord's Supper, in respect of the Author, and is likewise in respect of the End, which is partly so set forth the Lord's Death, and the Spiritual Food therein received; namely, the Body and Blood of Christ.

VII.

Two parts in the Lord's Supper.

In this Sacrament we must consider, first, the Parts; secondly, the End. The Parts are two; first,

for the Sacrament.

first, the outward Signs; secondly, the things signified. The Signs are either representing the Elements themselves, or applying Signs, the Actions about those Elements.

The Elements are two, *Two Elements in the Lord's Supper.* Bread and Wine; not Bread only, but both, according to Christ's Institution; and that a *fundel*, not the Bread dipt in the Wine, as some will have it, because Christ's Blood was shed out of his Body for our Sins, and we are to receive these Signs as representing Christ, not whole, but wounded and pierced.

Now Christ made choice *Bread and Wine made choice of by Christ.* of these Elements, because they best set forth his Body and Blood; for as Bread by breaking and pressing come to be perfect, and being the chiefest Food of our Bodies, giving a good relish, when other things do; nor and is also more common to all than any other; so Christ's Body by many Torments was made the chief nourishment of our Souls, remaining always most sweet and pleasant, and common to all that can receive him by Faith; and as Wine doth cherish and comfort the Spirits, satisfy

our

10 A Weeks Exercise.

our Thirst, purge away many corrupt Humours, and makes us so bold and adventurous; so the Blood of Christ revives and glads our drooping Souls, satisfies our spiritual Thirst, purgeth us from all our Sins, and makes us couragious against all fear of our Enemy, the Devil: And as Bread is made of many Grains into one Loaf, and Wine of many Grapes into one Cup, so we, partaking thereof, and of Christ, by Faith are made one with him, as our Head, and also one among our selves, as Members of his Body.

one beation and IX. Lord's Supper.

Actions of the Minister.

The Actions are two; first, of the Minister; secondly, of the Communicant. The Actions of the Minister are these; first, setting apart, and secondly, blessing of the Elements; whereby is signified, that Christ Jesus was set apart, and sanctified for us, as it is, *Job. 17. 19.* thirdly, breaking and pouring out; and fourthly, distributing to the Communicants; whereby is signified, that Christ's Body was crucified, and his Blood shed, and that the Benefits thereof are offer'd to us, if we have Faith to receive them, *John 3. 15.* He was lifted up, that whosoever believeth in him should not perish, but have eternal life.

for the Sacrament. 11

The Actions of the Communicants are two; First, *Actions of the Communicants.*

Taking: Secondly, Eating and Drinking. By which is signified, that they which receive Benefit by Christ, must receive him by Faith, applying his Merits to their own Souls, *John 1. 12.*

As many as received him, to them he gave power to become the Sons of God, even to them which believe on his Name.

X.

The thing signified is the *Thing signified.* Body and Blood of Christ, with

the Benefits which we receive thereby; namely, the strengthening and refreshing of our Souls in the Remission of our Sins; and this we receive, not of the Minister, (for he gives only the Signs) but of God himself, apprehending the same by our Faith; for Christ is not signified by these Signs, as in a Picture, but exhibited to us; being himself present in the Sacrament, tho' not corporally to the Bread and Wine, yet spiritually to our Faith; for, as the Apostle saith, *Act. 3. 21.* *Though his Body be in Heaven, and must there remain until the last Day, yet we may feed on him spiritually by Faith, by applying his Death and Passion unto our sinful Souls: so that there is one Union between Christ and*

and the Elements, which is symbolical; and another betwixt Christ and us, which is spiritual and real.

XI.

The Ends of this Sacrament.

The Ends of this Sacrament are two-fold;

First, In respect of others.

Secondly, In respect of our selves.

In respect of others, to testify to them the Faith which we profess; that so they seeing our diligence herein, may have their Hearts also raised up to such good Duties.

In respect of our selves, it concerns, either what we have received from, or what we are to return to God.

Remembrance of Christ's Death.

In the first respect it serveth, First, for remembrance of the Death of Christ; for as often as we receive this, we shew the Lord's Death till he come; 1 Cor. 11. 26.

Confirming us in Union and Communion with Christ.

Secondly, For Confirmation unto us, and that both of the Union among our selves; as 1 Cor. 10. 17. For we being many, are one bread and one body, for we all partake of one bread; as also of our Communion with Christ; for, as the Bread and Wine are turned into the substance of our Bodies; so we by Faith are united

for the Sacrament.

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united to Christ, and made Flesh of his
Flesh; for his Flesh is Meat indeed, and his
Blood is Drink indeed, John 9. 55. And for
his cause it is called the Communion.

In the second respect, con- *Thankfulness*
cerning that which we return unto God,
it serves to testify our thankfulness to him,
for his Mercy in giving us his Son, and
in him all things, and assuring us thereof,
by his Seal; which we cannot but do
when we consider the Torments that he
endured for our Sins, which were in-
deed the very Nails and Spears that pier-
ced him; and for this cause it is called
the Eucharist, because in it we offer up
our Thanks unto God; and so also it
may be called a Sacrifice, not that we do
therein offer up Christ unto God (for
Christ himself at once finished this offer-
ing of his Body on the Cross) but because
we offer up our thankful Hearts unto
God, for his Mercy in Christ, so that it
is a Sacrifice, not of Christ, but our
thankfulness.

O holy and good Father, who
hast thou loved us, who hast not spared
thy only Son, but hast delivered him to
be our Priest, and our Sacrifice; to sacri-
fice himself upon the Altar of the Cross,
that he might cleanse and wash there the

*A Prayer, for Monday Morning, to God the
Father, for sending Christ into the World
for our Redemption.*

O Omnipotent, most wise, and mer-
ciful God, it is my Duty to praise
thee, not with the outward Lips, only in
Hypocrisie, but with the whole Heart, in
Truth and Sincerity; I never look upon
the Creature, but I admire thy Power,
how great a Work it was, to Create all
Things of nothing, in such Variety and
Beauty: How great a Work to preserve
the same, being Created in so decent and
constant an Order? I take pleasure in the
search of it, and the more I search, the
more I admire; and the more I admire,
the readier I am to magnifie, praise, and
adore the Author of it. To me the Work
is honourable, but much more the Author
of it; in my Eyes the Work is glorious,
but much more the Lord of Glory.

O holy and good Father, how much
hast thou loved us, who hast not spared
thine only Son, but hast delivered him to
be our Priest, and our Sacrifice; to Sacri-
fice himself upon the Altar of the Cross,
that he might cancel, and nail there the
Hand.

for the Sacrament. 15

Hand-writing that was against us, and by Death, destroy him that had the Power of Death, the Devil. This could not be done till he had drank of the Brook in the way, till all thy Storms and Waves had gone over him; for so it behoved Christ to suffer, and to enter into his Glory. But now all those Indignities, that Agony, those unknown Sufferings are at an end, and thou hast lifted up his Head. He that Sacrificed himself on Earth, is an High-Priest, an Advocate, a Mediator, and Intercessor for his Body in Heaven, and there applies his Purchase, and continues in his Office for his Saints and Servants.

III.

O Lord, I am the sinfullest and unworthiest of all thy Servants, and do daily and hourly commit sin even with greediness, but turn thy Face away from my Sins, and look upon those Wounds in his Hands, Feet and Side, and accept of that precious Sacrifice which he made upon the Cross for me, and all the World; hear the Cry of those Wounds that intercede for me at the Throne of Grace; I rely upon no other Advocate, I will sue to no other Mediator; I speak Peace to my Soul in thy Name, be reconciled unto me in his Blood, and make his Intercession so powerful

B

erful

erful unto me, that I may be purged from my Sins, and turned from mine Iniquities.

IV.

Assist me, I humbly beseech thee, and prepare my Heart to entertain thee, whom my Soul loveth; guide and govern my Thoughts, Words and Actions, that so this Weeks Exercise may be acceptable in thy Sight, who art my Lord, my Strength, and my Redeemer: Grant this, O Heavenly Father, for thy Son Jesus Christ's sake, to whom with Thee, and the Holy Spirit, three Persons, and one Eternal and Immortal God, be ascribed, as is most due, all Honour, Glory and Praise, Might, Majesty and Dominion, for ever and ever, *Amen.*

If you repair not to the Publick Service of the Church, read at home the Psalms, and first and second Lessons, appointed for the Morning Prayers that day.

Mondays Exercise in the Afternoon.

Upon the most Holy Sacrament; shewing the necessity of Receiving the Lord's Supper.

IN Receiving the Lord's Supper as we ought, we must consider two things;
first,

for the Sacrament.

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First, the necessity; secondly, the right manner of receiving the same.

As for the first, we must *Not a thing indifferent.*

Now, that it is not a thing indifferent for us to receive, or not to receive, at our pleasure; but that we ought to do it as often as occasion is offered, according to the Example of those in the *Acts, Who continued steadfast in breaking of bread, Acts 2. 42.*

The necessity of which Duty will further appear, if we consider these two things: First, The principal Cause, which often keeps us from it: Secondly, The Motives, which may lead us to it.

II.

First, That which makes us backward in the Performance of it, is questionless the Policy of our Arch-Enemy, the Devil; who strives by all means to draw us away, either by a careless neglect of our chiefest good, to feed rather on our foolish imaginations, (as he did them in the Gospel) who had rather see their Grounds, or prove their Oxen, than taste of that Supper, to which they were invited, *Luk. 1. 18, 19.* or else by a timorousness of our unworthiness to approach so holy a Banquet; and truly, if we could but see that this is

Hindrances of performing this Duty.

18 A Weeks Exercise

his doing, we would by all means strive against his Temptations; for, who amongst us would not endeavour to the utmost, so far to resist his Temporal Enemy, as that he should not be able to hurt him either in Body or Goods; and shall we be more careful for the Preservation of our Earthly Bodies, than of our Heavenly Souls, which Christ hath redeemed by his precious Blood? God forbid: We must know, that God expects more at our Hands, and that our Souls are never so safe, as when they are in greatest opposition to the Works of the Devil; for the more we please him, the less we please God; and the nearer we are to him, the farther we are from God.

III.

The Motives which may draw us to the performance of this Duty, are taken from a due consideration of these two things:

First, Who it is which inviteth us unto it.

Secondly, What be the Consequences of receiving, or not receiving.

He which inviteth us, is God himself whose Ordinance it is, and who requires it at our Hands, as a principal *Omission and* part of his Service; and there- *Offence to God.*

fore

for the Sacrament. 19

as often as we omit it, we may be
 re, that we offend him; which he him-
 self testified, in threatening to *cut off that*
unprofitable from his People, which should forbear to
 keep the *Passeover*, Numb. 9. 12. And if so,
 then doubtless the neglect of this Sacra-
 ment, wherein Christ is so fully exhibited
 unto us, is very displeasing unto him;
 which is also expressed in the Parable of
 the great Supper, *Luk. 14. 24. None of*
those Men which were bidden shall taste of my
supper: Why? Because they came not
 when they were invited; and if we re-
 fuse to come when the Lord calls, who
 knows whether he will spare us until
 the next Invitation? Let us therefore
 take the Lord's Offer while it is to day,
 lest we be cut off before the morrow,

IV.

The next Motive is taken from the
 Consequents of not receiving.

If we receive not, we offer a two-fold
 injury; the one to Christ, the other to
 our selves.

To Christ two ways: *First*, In con-
 temning his Ordinance, who command-
 ed his Disciples to receive it, *1 Cor. 11.*
24. and in them us.

Secondly, In neglecting his Love to-
 wards us; who (as a Father on his Death-

Bed) in the night that he was betray'd bequeathed this Seat, and Pledge of his Love, unto us, which therefore ought to be right dear unto us, and at no time neglected when it is afforded.

V.

*Injury to
our selves.*

Again, If we receive not, we injure our selves, and that also two ways: First, in respect of our Name and Profession; for if we come not when others do, we expose our selves to their Censure, demonstrating, That we are at least Neglecters, if not Contemners of God's Ordinance, *who expects, and will have all to come to it*, Mat 26. 27, nay, we have not the Life of a Christian in us; for *whosoever eateth not the flesh of the Son of Man, and drinketh not his Blood, hath no life in him*, Joh. 6. 53.

*Christ's Death
and Passion a
great Benefit
to us.*

Secondly, We injure our selves from the Benefits thereof; for the remembrance of Christ's Death and Passion (if duly consider'd) cannot but be of great comfort unto us, which we thus slight as often as we omit the Lord's Supper; and thus much we may assure our selves, that the Devil will be ready to take the least occasion to distil into our Ears his sophistry; and what a miserable thing

for the Sacrament.

21

What is it for us to be exercised in our pleasures, when others are met together in a devout manner to feed at the Lord's Table, to the comfort of their own Souls? If we should say, that they are then exercised in other good Duties, as reading the Word of God, or such like, we must know, that such Duties (good in themselves) are not acceptable to God at such times, and who knows, seeing that herein we neglect the Lord's Ordinance, how far he will give the Devil leave to tempt us, and entice us away, even from those Duties also, to wicked Imaginations.

VI.

Secondly, The Consequence of Receiving, cannot but invite us to a constant performance of this Duty.

Now these Consequents respect either God, or our selves.

That which respects God, is *Our Duty to God.* our Duty of Praise and Thankfulness, which we herein offer unto him for his Mercy, which is very pleasant unto him, and necessary to be perform'd of us, because *he is gracious, and his mercy endureth for ever towards them that fear him;* and how then can we but with David, have our hearts ready to sing, and praise him with the best Member that we have, Psal. 10. 1.

That which respects our selves, is the Benefit which we receivethereby; which is two fold.

First, General.

Secondly, More Special.

The general Benefits which we receive by the Lord's Supper, are chiefly two.

VII.

*A Supply of
our wants.*

First, A Supply of all our Wants, which we are assured of, if we receive aright; for, he which eateth the flesh of Christ, shall never hunger; and he which drinketh his Blood, shall never thirst, as Christ hath promised us; neither need we doubt the truth of it; for, he is full of grace and truth, Joh. 1. 14. and in him dwelleth all fulness, Col. 1. 19. and how then can we want any thing, if we poss. ss him that hath all things?

*A Rule to our
whole Life.*

Secondly, An excellent Rule to our whole Life; for when we hereby consider God's great love to us, we cannot (if there be any love or fear of God in us) but be careful to avoid any thing, which may be displeasing to him; so that by this frame of temper, our Bodies are made more obedient unto our Souls, and our Souls unto God.

VIII.

VIII.

The special Benefit, which we receive by the Lord's Supper, is in regard of our Faith; and this again respects either our selves and others, or else our selves alone.

The first is, A Testification *A Testification* of our Faith unto others; for *of our Faith,* hereby we both shew unto others the Faith, which we profess, and also by our example, stir them up to the performance of the same Duty; in this respect therefore it is necessary we should often receive.

In the second respect, It is *A Confirmation* a Confirmation and Increase of *mation.* that Faith, which we have in us; wherein we are to endeavour by all means to continue, as St. Paul taught the Disciples, *Acts 14. 22.* and take care that we fall not from our stedfastness, but grow in Grace; and in the knowledge of our Lord and Saviour Jesus Christ, *2. Pet. 3. 18.* whereof we cannot but be careful, if we consider our weakness; for we are ever subject to Apostacy, and our Faith is exceeding; as we may plainly see, by our coldness in Prayer, and other good Duties, by our fear of Death, and by our love of this World; for the strengthening of which, Christ hath left unto us this Sacrament, as a special means conducing thereunto; for the

Covenant which our Faith taketh hold of, as it is contained in the Word of God, so it is sealed unto us by this Sacrament; and therefore Christ calls the Cup, *the Cup of the New-Testament*, because it seals unto us the Covenant of God in the *New-Testament*, accomplished in the shedding of Christ's Blood,

IX.

Now if a King should in pity and compassion send a Pardon under his Seal unto a poor distressed Criminal, would we not judge him unworthy the benefit thereof, if he should either wilfully refuse it, or carelessly neglect it? Such is our case, for *Pardon of God*, as King of Kings, hath *our Sins*. sealed unto us, by his Sacrament, a full Pardon and Remission of all our Sins; if we therefore shall either wilfully contemn, or at our pleasure receive this pledge of his love, what can we expect at God's hands but a just removal of this his favour from us? Surely, if we join the consideration of our own weakness, which so much requireth help, with the meditation of God's Mercy, who so freely giveth it, we can but acknowledge our own misery, if we neglect it; wherefore, as we fear him, and tender the good of our own Souls, let us be careful in the
due

for the Sacrament.

25.

due performance of this so weighty an Affair and Business.

But some will, perhaps, frame *Excuse.* these Excuses, for their not coming to this Holy Table.

X.

That the often receiving of this Sacrament may breed a disesteem of it; and therefore it is safer sometimes to abstain. *Often receiving to breed a disesteem.*

To which I answer, That in Temporal Pleasures, the often use may breed contempt, or at least neglect; but in Spiritual things, it rather creates a greater desire; because the more we feel, and are sensible of the Goodness of them, the more we seek after them; yet if it so comes to pass, that by often receiving, we begin to undervalue the worth of it; we must consider, that this neglect ariseth not from the often use of the thing, but from the corrupt nature; for this Exercise is God's own Ordinance, always attended with his Blessing, if rightly received; appointed as a Means to stir up and increase our Zeal and Devotion; and therefore it is not likely we should hinder it. Let not this therefore keep us from the Lord's Table, but let us rather approach, that it may be a means to increase our Piety and Devotion.

XI.

XI.

*Not being
Prepared.*

Some will say, I am not prepared, and therefore dare not come, but this, indeed, is no excuse; for we must know, that we ought to be always prepared; our whole Life should be a continual preparation, as to all other holy Duties, so especially to this, being *ever ready when the Lord shall call*, as our Saviour admonishes us, *Mat. 24. 44.*

XII.

*Wordly
Affairs.*

Others will alledge, I am to take a Journey, or to be employ'd in such an Affair and Business, and therefore I cannot come. Well, if this Journey, or the like, must of necessity be performed, thy excuse is the safer; but if it may be any ways avoided, assure thy self, this is to prefer thy own pleasure before that which God commands: A day will certainly come, wherein we must give an Account for the neglect of the least of God's Ordinances; and then it will be said of such pretences, *who requireth these things at your hands?*

XIII.

*Want of
Charity.*

Some are wont to urge, I am not in Charity, by reason of some Wrong I have received, and therefore I ought not to come. This, indeed,

for the Sacrament.

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eed, is an Excuse too common; but we must know, if we are not in charity, it is our own fault; for we ought to be in charity, and still to preserve it; and certainly a miserable thing it is, that we should prefer to feed on our own Malice, rather than to eat of the Lord's Supper; this is to hurt our selves more than we need, even to wrong our selves; because others have wronged us; we should rather seek all means of reconciliation, that so we may remove those Impediments of Piety and Religion, and come the more freely to the Lord's Table.

XVI.

Some thus plead for their absence; I am afraid to approach unto the Lord's Table, by reason of my Infirmities, and therefore I had rather sometimes to restrain, least I come unworthily, which is a very fearful thing.

It is so, indeed, but we must consider, that our absenting is no comfort to us in this case, but rather a means to make us worse, and to pull down God's Vengeance upon us; we should rather remember the goodness of God, that inviteth us, promising to refresh all those that are heavy laden with their Sins, Mat. 11. 28. not putting us off for our Infirmities; for, if there be a willing mind, he accepteth us according to that

that which we have, and not according to that which we have not, 1 Cor. 8. 12. though we want that perfection which others have, yet if we have a true desire to be refreshed by the Merits of Christ, and have a sincere Heart before God, he will accept us according to this. Whensoever therefore the Devil shall attempt to draw thee away by the consideration of thy
Put on a good own infirmity, cheer up thy
Resolution. self with the comfort of the blind Man in the Gospel, *Mark* 10. 49: *Be of good cheer and comfort, behold he calleth thee; say unto thy self, Christ Jesus hath invited me, and hath promised to accept me, if my Heart be sincere, humble, and willing: Why then should the consideration of my Infirmities keep me from it?*

XV.

Others thus reply; I have a desire to receive, but I am conscious to my self of
Sin not re- some crying Sins which I have
pent of. committed against God, for which I have not yet sufficiently repented, and how then can I partake of this Holy Banquet in the presence of God?

Is it so? Art thou poor, and yet wilt thou refuse Gold when it is offer'd thee? Who will then pity thee for thy poverty? Art thou desperately sick, and wilt thou
 not

for the Sacrament.

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not seek to the Physician for means of recovery? Who will then bemoan thee for thy Disease? Behold, Christ *Christ, the great* Jesus is the Physician of thy *Physician*. Soul; as well able to heal it all of its Disease, as he did the Bodies of those which came to him of their Infirmities: forsake not then this Heavenly Physician, but labour, by a serious Repentance, to discharge thy Conscience of those thy Sins, and then come speedily unto him; it is the Counsel of the Apostle, 1 Cor. 11: who chargeth us to *examine, and then eat*, not go away: first *examine, and then eat of this Bread, and drink of this Cup*. If thou say, I had rather stay till the next opportunity, that I may have the more time to repent; consider, that the longer thou stayest, the more Sins thou wilt run into, and then it will be so much the harder to repent as thou oughtest; and besides, how dost thou know whether God will give thee Grace, and time to repent then or not? He hath promised, indeed, to have Mercy on a Sinner, at what time soever he shall repent; but he hath not promised to give him Grace to repent when he will; seek the Lord, therefore, while he offereth himself unto thee, that thou may'st find Mercy when thou enquirest after it.

XVI.

XVI.

Lastly, Some, in an arrogant manner, thus excuse, or rather justify their absence.

I do already sufficiently believe what ever is proposed in the Word of God; and therefore what need have I to receive this Sacrament so often, as a Seal to confirm my Faith? It doth no way confer Grace unto me; and my Faith is so firm, that I am persuaded I need not a Seal to strengthen it so much as others do, whose Faith is weaker; wherefore, I think, that I may sometimes forbear.

But know, O vain Man, which thus disputest with thy God, that this is his Ordinance, a principal part of this service, which therefore ought diligently to be performed, though it did no way profit us, even because God had commanded it; yea, when we have done all those things which are commanded us, we must say, that *we are unprofitable Servants, we have done but that which was our Duty to do,* Luke 17. 10.

XVII.

Our Faith want strengthening.

Besides, Is thy Faith so strong, that it needs no further strengthening? Dost thou not daily perceive in thee a weakness of Under-

for the Sacrament. 31

Understanding in Matters of Piety and Religion ; a frailty in thy Memory, and continual disorder in thy Affections ? If not, know thus much, that it is a misery to want, but a greater misery not to be sensible of our wants ; and this also know for a certain truth, that when thou findest in thy self either none, or at leastwise a small desire of hearing God's Word, and receiving the Sacraments, know, I say, that there is surely some Sin or other in thee not well repented of, which cloggeth thy Soul, that it cannot delight in those Spiritual Exercises.

XVIII.

Let us endeavour therefore to come to the Lord's Table as often as we are invited ; and when we do come, *Not to come* let us take heed, that we come *hypocritically* not for fashions sake, as Men pleasers, or in any self opinion of our own merit in this Action ; for this is not a celebration, but a profanation of the Lord's Ordinance ; because herein we serve not God but our selves, which is a fearful thing ; for God is not as Man, that he should be deceived ; neither seeth he as Man seeth, for Man judgeth only according to the outward appearance, but God searcheth the very Heart and Reins ; and will one day as certain-

certainly punish the Prophaners of his Ordinance, as the Contemners thereof.

Monday-Afternoon; *A Prayer for God's Grace, that we may receive with worthiness the Holy Sacrament.*

Most Gracious God, who out of thy tender Love and Compassion to poor distressed Sinners, hast ordained this thy blessed Sacrament for sick and famish'd Souls; and as the Hart panteth after the Water-brooks, so make my Soul earnestly desire and long after thee my God. O Lord, my heap of Sins make me tremble to come and appear before thee; and yet my Conscience accuses me, and makes me not dare to keep away from thy Holy Table; for where, O Lord, shall my Sinful and Polluted Soul be washed, if not in that Fountain of thy Blood, which thou hast opened for Sin, and for Uncleanness; My Sins are of the Scarlet dye, yet thou canst make them as white as Snow; tho' they be as Crimson, thou canst make them as Wool.

II.

I know, O Lord, I am sick, blind and naked, and therefore I come the rather unto thee: I am sick, and thou art my Physician, thou arisest with healing in thy Wings,

for the Sacrament. 33

Wings, by thy Wounds I come to be cured, and by thy Stripes to be healed: I am blind, but thou art the great Eye of the World, the Sun of Righteousness; and in thy light I shall see light: I am poor and naked, but thou art rich, who art the Lord of all Creatures. I therefore humbly implore thy Mercy, that thou in thy good pleasure would'st take from me all my Sins, to heal my Infirmities, to cleanse my Filthiness, to lighten my Darknes, to cloath my Nakedness with the Robe of thy Righteousness, that I may with such Reverence, Faith, and Holy Intention, receive thy blessed Body and Blood in the Mysterious Sacrament, that it may be unto me Life, Pleasantness, and Holy Nourishment, and may be united to thy Mystical Body, and may at last behold thy Face in Glory everlasting.

Monday's *Exercise in the Evening.*

Upon the most Holy Sacrament.

HE that which desires to receive at the Lord's Table in a right manner, must take notice of two things:

First, The Necessity. Secondly, The Right Manner of Preparation.

The

*The Necessity of
Preparation.*

The Necessity will plainly appear, if we consider these two things: First, In whose Presence we are to receive: Secondly, The Danger we bring on our selves, by not being prepared.

*We receive in
the presence of
Christ.*

As for the first, We are to sit and feed in the presence of Christ himself. Now, if any, even the best of us, should be invited by a King to his Royal Table, he would be careful to present himself (if he reverence his presence) in the best manner that he could, putting on then, especially his best Apparel, and disposing all things in the most decent order, that so he might be the more acceptable; If so, with what fear and reverence should we then approach unto the Holy Table of this King of Kings when he invites us? Who is there ready, attended with his Angels to behold those which present themselves, and will soon espy out that Man, who shall dare to approach before him not having on his Wedding Garment; and what can such expect, but with him in the Gospel, to be cast out into utter darkness? Matth. 22. 13.

*God will not
be deceived.*

Neither must we think to deceive God with an hypocritical

ical out-side, for he looketh not to the outward gesture only, but to the inward part of the Soul; it is not so much a clean Hand, or curions Attire, which maketh us accepted of God, as a pure Heart, and cleansed Soul, adorn'd with Faith and Repentance; we may, for a time, deceive mortal Men, but when the secrets of our Hearts shall be made manifest, then shall our Hypocrisie, as well as our negligence, be laid open to our Destruction.

Let us therefore humble our selves before the Lord our God, and prepare our selves aright, that we may escape the danger, which will otherwise fall upon us; which is the second thing to be considered in the necessity of Preparation.

The danger of not being prepared is particularly set forth unto us, by considering the offence, which we herein commit, and the reward thereof due unto us.

III.

If we come unprepared, and so receive unworthily, our Offence is no less than to be guilty of the Body and Blood of Christ, as St. Paul saith, 1 Cor. II. 17. that is, we offer a great affront, and high dishonour unto Christ, in not receiving him with that reverence which we ought; which offence, as it is

The danger of not being prepared.

in

in it self very hainous, so it draws on us a fearful punishment; for the Prophet hath pronounced him *accursed, which doth the work of the Lord deceitfully*, Jer. 48. 10. and if it be so in other things which are of less consequence, what can we expect for the abusing of this so weighty an importance? The *Apostle* setteth down at full the fearfulness hereof, when he saith, 1 Cor. 11. 29. *that he which eateth and drinketh unworthily, eateth and drinketh his own Damnation*; than which, what can be more terrible? Neither is the Scripture silent in shewing us the Judgments of God upon such Offenders, as we may plainly see in the *Old Testament*, in the sudden death of *Uzza*, for rash touching of the Ark, and also in the *New*, in the *binding band and foot for want of the Wedding Garment*. IV.

*Motives to a
careful Pre-
paration.*

Wherefore let the danger hereof move us to a careful Preparation, before we presume to come unto the Lord's Table. But some may say, I perswade my self, That I can by no means be worthy to receive this Sacrament, and how then can I receive worthily.

It is certain, if we truly consider our own unworthiness, and the excellency of
*
this

for the Sacrament. 37

this Sacrament, we cannot by any means become worthy thereof; but this must be our comfort, that he is truly worthy whom God in mercy accepteth as worthy; and so he will us, if we come unto him in Humility and Reverence.

*A Prayer for Monday Evening, for Sincerity
in our Preparation to the Holy Sacrament.*

O God, the searcher of all Hearts, who requirest truth in the inward Man; I most humbly beseech thee to purge from me the Sins of Impiety, Hypocrisie, and Unsincerity. O Lord, thou knowest the Heart is deceitful above all things, and I acknowledge mine is deceitful above all others, but do thou search the very ground of my Heart, and try even the utmost of my Reins, and permit not any one Sin to lurk within me, but let me be purified seven times in the fire, so thou consume away my dross; bring me to a sight and sense all my Sins, and an utter hatred and detestation of my hidden corruptions; let not any one darling lust within me be cherished, but make an utter destruction of every Bosom Sin.

II.

Fit and prepare me in my examination,
in order to the receiving of thy blessed
Sacra-

Sacrament; purifie my Heart from all idle Fancies, and vain Imaginations, that I may become a worthy Partaker at thy Holy Table; let thy Holy Spirit work in me a true contrition of Heart, which thou hast promised not to despise; for his sake, who laid down his Life for the whole World, pardon my Iniquity, and receive me graciously; wash away the guilt of my Sins in his Blood, and subdue the power of them by his Grace: and grant, O Lord, that I may from this moment bid farewell to all ungodliness and worldly Lusts, that I may never more look back towards *Sodom*, or long after the flesh-pots of *Egypt*; but wholly dedicate my self entirely to thee, serving thee in Righteousness and true Holiness all the days of my Life, that so I may be dead unto Sin, but live unto God, thro' Jesus Christ our Lord, *Amen.*

Prayers to conclude our Devotions for every Day in the Week.

Almighty and Everlasting God, who hatest nothing that thou hast made, and dost forgive the Sins of all them that are Penitent; create, and make in me a new and contrite Heart, that I worthily lamenting my Sins, and acknowledging my wretchedness, may obtain of thee, the

for the Sacrament. 39

the God of all Mercy, perfect Remission
and Forgiveness, through Jesus Christ
our Lord, *Amen.*

O God, whose nature and property is
ever to have Mercy, and to forgive,
receive these my humble Petitions; and
though I be tied and bound with the
chain of my Sins, yet let the pitifulness
of thy great Mercy loose me, for the ho-
nour of Jesus Christ, our Mediator and
advocate, *Amen.*

*The Grace of our Lord Jesus Christ, and
the Love of God, and the Fellowship of the
Holy Ghost, be with me this Night, and all
the Days of my Life, henceforth, and for ever-
more, Amen.*

Tuesday's Exercise in the Morning.

Upon the Holy Sacrament.

FOR a better performance of this
Duty of Preparation, you must be
careful in the Exercise of these following
Duties, and enquire whether thou hast
attained to,

1. A diligent Examination of thy Fit-
ness, and Worthiness to Receive.

2. Whether thou hast an earnest De-
fire

2. Of being a Partaker at this Holy Table

3. Whether thou hast a Competent Knowledge of this Holy Sacrament.

4. Whether thou hast attained to a Competent Measure of Repentance.

5. Hast thou Faith to believe Christ's Death and Passion, and that the benefit will be confirm'd on thee in this Sacrament.

6. Hast thou a Charitable Heart, free from all Envy, Hatred and Malice?

7. Prepare thy self by a comfortable Premeditation of the Benefits which thou art to receive.

8. Use earnest Prayer unto God for a Blessing upon thy Endeavours, that so thou may'st be accepted to receive those Benefits.

In our Examination we are to consider First, To whom this Duty belongs.

Secondly, How it is to be perform'd

II.

We are to examine our selves.

The first we learn from St. Paul, 1. Cor. 11. 28. who biddeth every man to try and examine himself, so that we our selves are to examine our selves.

Indeed the Ministers of God's Word, and all such to whom God hath committed the Charge and Care of others, ought care.

for the Sacrament.

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carefully to try and examine those which
are under their Tuition; and Inferiors
ought also willingly to submit themselves
unto their tryal; nay, if it be not offered,
to seek their help upon occasion.
To seek so help
help, upon any Doubt or Scruple; that
so, by their Directions, they may the
more chearfully go on, and become ac-
ceptable Receivers.

These are Duties which God requireth
at the Hands of all, the neglect whereof
will, one day, fall heavy upon those which
shall fail in the due performance of them.

Yet this is not sufficient; for we are
for the most part, full of hypocrisy, ready
to hide our Sins from others: yea, we
are so witty in Iniquity, that we can be-
have our selves so smoothly, In our Exami-
nation respect of the outward nation we are
shew, that others shall find deceitful.
no fault at all in us, tho' notwithstanding
our Consciences do all the while accuse
us of some Sins lurking within us; where-
fore we are commanded also, every Man
particular, to try and examine himself.

III.

This Examination must be two fold:

First, General.

Secondly, Particular.

In the first we must examine our selves in these two things :

Whether Grace in Christ be in us. First, Whether we be the number of the Faithful or not ; which is very needful to be considered, otherwise we partake in vain : for as our Bodies can receive no nourishment and strengthening from the Food which we daily receive, unless they have some Life in them before ; so neither can our Souls, if they be void of the Life of Grace receive any comfort by this Spiritual Food in the Lord's Supper, which doth continue, increase Life, where it finds it but works none, where there is none before.

Let us therefore, in the first place, try with all diligence, whether Christ be in us or not ; of which, we shall the more fully assure our selves, if we can find this perswasion in us, that we (as our Forefathers were) *are Strangers and Pilgrims here, Heb. 11. 12. looking for a City (as Abraham did) which had Foundations, whose Builder and Maker is God.*

And that we are made free from the bondage of Sin, by the Son of God, Christ Jesus, John 8. 36. and so with David, Put our whole Trust, and rely on his Mercy, Psal. 22. 9.

IV.

Secondly, We are to make tryal of our readiness, whether we be Willing, and have a Desire to partake of the Lord's Supper, or no.

A willing Mind God requi- *A Willingness.*
 and of those, which offered any thing for building of the Tabernacle, Exod. 25. 2. and of those, which offered any Burnt-Offerings, Lev. 19. 5. If so in these, which were but Shadows of things to come, much more doth he expect it at our Hands, in the performance of this Duty, which is the substance of it self.

Neither yet let us here deceive our selves, thinking that a bare consent and willing Mind is sufficient; it *Hungring and Thirsting.*
 is an hungry Desire and Appetite, as well as a willingness to receive Meat offered; yea, that especially which justifieth a good disposition in the Stomach: and God requireth in all his Service, (therefore in this also) that we serve him *with all our Heart, and with all our Soul,* Deut. 10. 12. and *blessed are they which hunger and thirst after Righteousness, for they shall be filled,* Matth. 5. 6.

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V.

*For want of it,
some never the
better for recei-
ving.*

For want of this desire is, that many, when they come to the Lord's Table are never the better, because God, as he inviteth, so he feedeth not but those that hunger and thirst, *Isa. 55.*

Let us therefore try and examine ourselves, whether we can say with *David* *Psal. 42. 1. Like as the Hart desireth the Water Brooks, so longeth my Soul after thee, O God: my Soul is a thirst for God, yea, even for the living God.*

If we can find this desire in us, then happy are we; if not, let us humble our *Self-Humiliation.* selves before God, and beseech him to work and stir up in us the good motions of his Spirit, that we may obtain to some measure of his Thirst; and from that, go on farther to a particular examination of our fitness to receive.

The Collect for God's Assistance in our Examination.

A Almighty and Everlasting God, who art always more ready to hear than I am to pray, and art wont to give more than either I desire or deserve; pour down

own upon me the abundance of thy Mercy, forgiving me those things whereof my Conscience is afraid, and giving me those good things which I am not worthy to ask, but thro' the Merits and Mediation of Jesus Christ, thy Son our Lord, *Amen.*

Brief Heads of Self-Examination, preparatory to the Sacrament; collected from the Ten Commandments, concerning the breaches of our Duty.

The First Table:

Our Duty to GOD.

I. Thou shalt have no other God, &c.

Sins against this Commandment.

1. Against FAITH.

They, who with the Fool, believe in their Heart there is no God, *Psalms 14. 1.*

Not believing his Sacred Word, *1 Joh. 5. 10.*

Not practically believing of it, so as to square our Lives according to our Belief, *Jer. 4. 22.*

They that make Religion to serve ill ends, or do Good to evil Purposes, or do

Evil under a pretence of Good, 2 Sam.
15. 7. Rom. 3. 7, 8.

2. Against H O P E.

Presuming upon God's Mercy, going
on wilfully in our Sins, *Isa.* 7. 12.

Despairing of his Mercy and Protection,
Gen. 4. 12.

Not serving God with a joyful Heart,
Psal. 2. 11.

3. LOVE.

Not obeying, loving, or fearing God,
as we ought to do, *Josh.* 24. 24.

Not loving him for his own Perfections,
Rom. 1. 20.

Not loving him for his Goodness to
us, *Rom.* 2. 4, 5.

Not waiting upon him in his Ordinance,
1 Pet. 2. 9.

II. *Thou shalt not make to thy self, &c.*

Sins against his Commandment:

Committing outward Idolatry in worshipping of Creatures, *Rom.* 1. 23.

Inward Idolatry, in placing our Minds and Affections more on the Creature than the Creator, *Exod* 36. 2.

Not

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Not behaving our selves reverently in the House of God, by being zealous in Prayer, attentive at the Word preached, or earnest for receiving of the Sacraments, *1 Cor. 11. 4, 10, 17, 24.*

Worshipping our own Imaginations, and magnifying and setting up our Inventions, under the colour of Religion, *Matth. 15. 8, 9.*

III. Thou shalt not take the Name of, &c.

Sins against this Commandment.

Not Praising and Exalting God's Name, *Deut. 28. 58.*

Speaking of God without reverence, *Phil. 2. 10.*

Prophaning God's Name by blasphemous Thoughts, or giving others occasion to blaspheme by our wicked and exemplary Lives, *Psal. 74. 10. Mark 3. 28, 29.*

Taking unlawful Oaths, *Jer. 4. 2.*

Perjure themselves, *Zach. 5. 4.*

Swearing customarily, *Mat. 5. 34, 35.*

IV. Remember thou keep holy the Sabbath-Day, &c.

Sins against this Commandment.

Putting no difference betwixt this Day, and the rest of the Days of the Week, *Lev. 19. 30.*

Refusing to come to the Publick Assemblies, and Divine Service of the Church, *Heb. 10. 25.*

Travelling unnecessary Journies, *Mat. 24. 20. Exod. 16. 29.*

Buying and Selling, *Neb. 13. 15, 19.*
Spending it in idle and vain Sports,
1 Cor. 10. 7. Isa. 58. 13.

The Second Table.

Duty to our NEIGHBOUR.

V. Honour thy Father and thy Mother.

Sins against this Commandment.

Murmuring at Lawful Magistrates, *Rom. 13. 4.*

Despising our Natural Parents, and publishing their Infirmities, *Gen. 9. 22, 23.*

Marrying without their Consent, when it may be had, *Numb. 30. 3, 4.*

Refusing or rejecting their Commands, *Deut. 21. 18.*

Not.

for the Sacrament.

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Not obeying our Spiritual Fathers,
Hebr. 13. 7, 17.

VI. *Thou shalt do no Murder.*

Sins against this Commandment.

Murder, open or secret, *Gen. 9. 6.*

Consenting to it, *Acts 23. 12.*

All Duels, *James 4. 1, 2.*

All unlawful Wars and Treasons,
3 Tim. 3. 4.

VII. *Thou shalt not commit Adultery.*

Sins against this Commandment.

All Fornication and Uncleanness,
Ephes. 5. 3.

Adultery, *1 Cor. 5. 1.*

Luxurious Diet, inflaming Wines,
Isa. 5. 11.

Naughtiness, Lasciviousness, and
Wantonness, *Gal. 5. 19.*

VIII. *Thou shalt not steal.*

Sins against this Commandment.

Deceits, Fraud, Circumvention in
Buying or Selling, *1 Thess. 4. 6.*

Picking, Stealing, or Secret Purloyn-
ing, *Ephes. 4. 28.*

Open

50 **A Weeks Exercise**

Open Robbery, Violence, Plundering,
and Rapacity, *1 Cor. 6. 10.*

Detaining Hirelings Wages, cheating
Orphans and Widows, *Jam. 5. 4. Jer. 7. 6.*

IX. Thou shalt not bear false Witness, &c.

Sins against this Commandment.

Bearing False Witness, or causing it to
be done, *Matth. 26. 60.*

Blasting their Neighbour's Credit,
Lev. 19. 16.

By Railing, or Whispering, *Rom. 1. 19.*

By Flattering or Dissembling, *Prov.*
26. 18

All Equivocation and Lying, *Col. 3. 9:*

X. Thou shalt not covet, &c.

Sins against this Commandment.

Envyng others Wealth and Prosperity,
Matth. 20. 15.

Pursuing Riches, Honour, and Plea-
sures, with greediness, *Micah. 2. 1, 2.*

Having a sufficient Competency, de-
sire more, *Prov. 30. 11, 15.*

Idle, and Labour not, in an honest way,
to get their Living. *1 Thess. 3. 11.*

Over solicitous, careful, vexed, distra-
cted about the Purchase of worldly
things, *Matth. 6. 24, 34.* *The*

The Collect.

O Lord, I beseech thee, Absolve me, thy unworthy Servant, from all my Offences against thy Holy ^{*Here name the Commandments, *that thro' Particulars.} thy bountiful Goodness, I may be delivered from the Bands of those Sins, which, by my frailty, I have committed. Grant this, O Heavenly Father, for Jesus Christ's sake, our blessed Lord and Saviour, *Amen.*

Tuesday Evening's Exercise in the Sacrament.

THat which concerns our ^{Examination of our Knowledge.} information is a good and wholesom knowledge of those things, which God hath revealed to us; which is so necessary, that it is the very ground of all our Service; for how can we perform the Will of God rightly, if we know it not? *Also, that the Soul be without knowledge, it is not good, saith Solomon, Prov. 19. 2. and therefore God will have all Men to come to the knowledge of the Truth, 1 Tim. 2. 4. without which we can reap no comfort to our selves in any thing*

thing we do, but are as dead Men; for *this* (and this only) is *Life eternal*, that we know God and Jesus Christ, whom he hath sent, Joh. 17. 3. so that without it there is no Life: and hence it is, that the Lord himself complains, *Hos. 4. 6. My People are perished for lack of Knowledge*: And hence it comes to pass, that many receive this Sacrament without any Benefit to themselves, because they are not able to discern of it aright.

II.

Search the Scriptures.

We should therefore carefully exercise our selves in God's Word, that so when we come to examine our selves concerning our knowledge, we may the easier, and with greater comfort, try our fitness, whether we have attained to a competent knowledge in the Grounds of Religion; which, that we may the better do, we are to make tryal of a two-fold Knowledge, the one concerning God, the other concerning Man.

III.

Knowledge of God.

Concerning God, we are to know, that there is but one only wise and true God, subsisting in three Persons; the Father begetting the Son; the Son begotten of the Father, and

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and the Holy Ghost, proceeding from both, which is a Mystery, far exceeding our weak Understanding: yet so far are we to know and believe it, as God hath revealed it in his Word; and therefore first we are to examine our selves concerning this Knowledge.

IV.

Concerning Man, we are *Of our selves.* to know, he was first created upright, according to the Image of God. Gen. 1. 17, but afterwards fell through disobedience, and was again restor'd by the meritorious Death of Christ Jesus. This we are to examine, according to the two parts of God's Word, the Law, and the Gospel.

In the first we shall plainly *By the Law.* see what we are in our selves, even wretched and miserable Sinners, corrupt Children of disobedient Parents, and that we have justly deserved Death, as a due reward, for our manifold Sins, both Original and Actual, being *carnal, sold under Sin, by nature the Children of Wrath,* Ephes. 2. 3.

VI.

In the second we shall un- *By the Gospel.* derstand, that we are in Christ, and what that Covenant is, which God made un-

to Man in him, for the pardoning of their Sins, which return to him by Repentance, and apply the same to themselves by Faith. So that here we are to know two things:

Means of our Redemption. First, The Means of our Redemption and Reconciliation, the Death of Christ: *whom God in love sent into the World to redeem them that were under the Law, that we might receive the Adoption of Sons, Gal. 4. 5. and so hath delivered us from the power of Darkness, Col. 1. 13.*

VII.

Applying it by Faith.

Secondly, The Means, whereby we may apply this unto our selves; namely, Faith, which is a Gift of God, begotten and increased by hearing the Word, and receiving the Sacrament. Let us therefore examine our selves seriously, whether we have learned out of the Word of God our first Innocency, which we had by Creation; our Misery, which we fell into by Transgression; and the Happiness, which we have obtained again by our blessed Redemption; for in those things every one ought to be instructed, which approacheth unto the Lord's Table.

VIII.

Besides this knowledge of God and Man, we are further to have a particular knowledge of the Sacrament it self; where we are to try, whether we do rightly discern the Elements from the Lord's Body, and the true use of them: wherein we must consider, that the Bread and Wine (in themselves ordinary) being ordained by Christ, are now become Holy; and whereas Christ blessed this Sacrament at the first Institution, we are to know, it is a blessed Sacrament; because whatsoever he blesteth is blessed, and that it will be a means of great Blessing unto us, if rightly received.

*A knowledge
of the Sacra-
ment.*

IX.

And whereas Christ gave the same after Supper, we must further know, that it was not ordained to satisfy our bodily hunger; for, if any Man thus hunger, Sr. Paul tells him, that he must eat at home, 1 Cor. 11. 34. but it was given for the refreshing of our wearied Souls, by the Commemoration of Christ's Death for us, and of our Communion with him: thus we must try and examine our selves; for except we know all these things, we are not

*Not ordained
to satisfy our
Bodies.*

not to partake at the Lord's Table ; because without it, whatsoever we do is but blind Devotion.

Holy and good Rules, which a Communicant ought to know, and earnestly endeavour to observe.

The Two Precepts of Charity, or the Laws of Nature.

1. **T**O love God above all for his own sake.

2. To love all Men as our selves, for God's sake, and to do unto others, as we would they should do unto us, *Deut. 6. 5, 10, 12. Matth. 7. 12.*

The Three Theological Vertues.

Faith, Hope, and Charity, *1 Cor. 13. 13.*

The Collect.

ALmighty and Everlasting God, give unto me the Increase of Faith, Hope, and Charity ; and that I may obtain that which thou dost promise ; make me to love that which thou dost command, thro' Jesus Christ our Lord, *Amen.*

Three

for the Sacrament.

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Three Kinds of good Works.

Fasting, Prayer, and Alms-deeds,
Matth. 6.

The Collect.

Lord, I pray thee, that thy Grace;
may always prevent and follow me;
and make me continually to be given to
all Good Works, through Jesus Christ
our Lord, *Amen.*

Seven Gifts of the Holy Ghost.

1. The Spirit of Wisdom. 2. And
Understanding. 3. The Spirit of Coun-
sel. 4. And Ghostly Strength. 5. The
Spirit of Knowledge. 6. And Piety.
7. The Spirit of a Holy and a Godly Fear,
Isa. 11. 2.

The Collect.

O God, who didst inspire the Hearts
of thy People, by sending them
the Light of thy Holy Spirit; grant me,
by the same Spirit, to have a right Judg-
ment in all things, and evermore to re-
joyce in his holy Comfort, through the
Merits of Christ Jesus our Saviour, who
liveth and reigneth with thee in the Uni-
ty of the same Spirit, one God, World
without end, *Amen.*

The

The Twelve Fruits of the Holy Ghost.

Love, Joy, Peace, Patience, Mercy,
Goodness, Long-Suffering, Meekness,
Faith, Modesty, Shamefacedness, So-
briety, *Gal. 5. 22.*

The Collect.

O Almighty God, I beseech thee to
give unto me, and to all thy Peo-
ple, increase of Grace, to hear meekly
thy Word, and with due reverence to re-
ceive the Holy Sacrament with a pure af-
fection, that I may bring forth the Fruits
of the Holy and blessed Spirit, *Amen.*

The Seven Spiritual Works of Mercy.

1. To instruct the Ignorant, *St. Matth.*
18. 15, 16, 17.
2. To correct Offenders, *St. James, 5. 12.*
3. To counsel the Doubtful, *Gal. 6. 6.*
4. To comfort the Afflicted, *Prov. 27.*
5. To suffer Injuries with patience,
Eccles. 5.
6. To forgive Offences and Wrongs,
Rom. 15. 1.
7. To pray for others, *Mark 11. 25.*

The

The Collect.

O Lord, open thou my Heart, and give me understanding in all things: Let me strictly examine, and pour my self forth before thee; I know, O Lord, that instead of performing these Works of Mercy, I have acted quite contrary, but thou hast prepared the ways wherein I am to walk: O Lord, make my ways straight before thee, and so water me with the Dew of thy Grace, that I may bring forth Fruits of Repentance plenteously, *Amen.*

The Six Corporal Works of Mercy.

1. To feed the Hungry, and to give drink to the Thirsty, *Matth. 15.*
2. To cloath the Naked, *Matth. 25.*
3. To harbour the Stranger and Nedy, *Tob. 1.*
4. To visit the Sick, *Isa. 58.*
5. To minister unto Prisoners and Captives, *Tob. 12.*
6. To bury the Dead.

The Collect.

O Lord, I stand at the Bar of thy Justice, and have nothing to plead for my self, to expect thy Mercy; only I must

must confess to my shame, I have sinned, I have sinned; not one work of Mercy, but I have either wholly neglected, or not perform'd as thou hast commanded: O Lord, impute not my Sins unto me, lest I perish everlastingly.

A Prayer for God's Assistance in our Performance of Holy Duties.

O Lord, I beseech thee, enable me to perform all Holy Duties, be they Spiritual or Corporal, let their due Discharge be my Memorial: But, Holy Father, first prepare me, that I may become better fitted for every distinct Duty; As first, in Spiritual Duties, give me

Facility in instructing the Ignorant;

Affability in correcting the Offender;

Abillity in counselling the Doubtful;

Charity in comforting the Afflicted;

Resolution in suffering Injuries patiently.

Compassion in forgiving Offences heartily,

Devotion in Prayer for others fervently.

Likewise in Corporal Duties.

Make me ready to feed the Hungry, and with that happy Samaritan, to give Drink to the Thirsty.

With

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With those good *Patriarchs*, to harbour the harbourless, and conduct them safely;

With devout *Dorcas*, to cloath the Naked and Needy.

With thee, my best Master, to visit the Sick; and if it lie in my power, to ease their Malady;

With couragious *Josiah*, to visit and redeem those that are in Captivity;

And with holy *Joseph* of *Arimathea*, to bury the Dead; with the performance of every other Holy Duty, *Amen*.

The Eight Beatitudes, St. Matth. 5.

1. Blessed are the Poor in Spirit, for theirs is the Kingdom of Heaven.

2. Blessed are they that mourn, for they shall be comforted.

3. Blessed are the Meek, for they shall inherit the Earth.

4. Blessed are they which do hunger and thirst after Righteousness, for they shall be fill'd.

5. Blessed are the Merciful, for they shall obtain Mercy.

6. Blessed are the Pure in Heart, for they shall see God.

7. Blessed are the Peace-makers, for they shall be called the Children of God.

8. Blessed

8. Blessed are they which are persecuted for Righteousness sake, for theirs is the Kingdom of Heaven.

The Collect.

O God, who hast prepared for them that love thee, such good things as are past Man's Understanding; pour into my Heart such a love towards thee, that I loving thee above all things, may obtain these thy Promises, which exceed all that I can desire, through Jesus Christ our Lord, *Amen.*

The Seven Deadly Sins, as they are commonly so called.

1. Pride, *Luke 14. 11.* 2. Covetousness, *Acts 20. 35.* 3. Luxury, *1 Cor. 6. 15.* 4. Envy, *1 John 3. 14.* 5. Gluttony. *Rom. 14. 17.* 6. Anger, *Matth. 11. 29.* 7. Sloth, *Jerem. 48. 10.*

The Collect.

O Lord, I beseech thee, grant me Grace to withstand the Temptations of the World, the Flesh, and the Devil, and with a pure Heart and Mind to follow thee, the only God, through Jesus Christ our Lord, *Amen.*

The

for the Sacrament.

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The Seven contrary Vertues.

1. Humility. 2. Liberality. 3. Chastity. 4. Gentleness. 5. Temperance. 6. Patience. 7. Devout and Earnest Serving of God.

The Collect.

GRant to me, O Lord, I beseech thee, the Spirit to think, to do always such things as are pleasing in thy Sight, that I, who cannot perform any one Vertue without thy assistance, may, by thee, be enabled to live according to thy Holy Will, thro' Jesus Christ our Lord, Amen.

The Four last things.

Death, Judgment, Hell and Heaven.

The Collect.

O Lord, Jesu Christ, who at thy first coming didst send the Messenger to prepare thy way before thee; O send thy holy Spirit into our Hearts, to fit and prepare us against the Hour of Death, and have Mercy upon us in the day of Judgment, Amen.

A Weekly Exercise

A Prayer for Tuesday Evening.

O Light of the Children of Light, bright Day, which hast no Evening! The World is buried in the darkness of Night, and this Day quite finished, where- in I see, as a little Map, how my Life shall end. O God, what Benefits do I see in it, on thy part; what Ingratitudes on mine? Preserve me in what is thine, and wash away, with the Precious Blood of thy Son, what is mine. Shelter me under the Wings of thy Protection, from all Shadows, Apparitions, and Snares of the Father of Darkness; and grant, that thou Sleep close my Eyes, yet my Heart may never be shut to thy Love.

Wednesday's Exercise in the Morning.

Upon the Holy Sacrament.

*Examination
of our Recon-
ciliation.*

WE are now to examine our selves about our Reconciliation in those things which concern either God, or our Neighbours, because we have, and do very often offend both.

Those

for the Sacrament.

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Those which concern God are principally two: First, Repentance, whereby we testify our hearty sorrow for offending him, with a desire of amendment.

Secondly, Faith; whereby we take hold on his Mercy, for the Pardon and Forgiveness of them.

II.

First, We are to try whether we have attained to a competent measure of Repentance. And, indeed, if we look truly into our selves, and consider, that we must one day give an Account for every idle word, we shall find work enough for Repentance, if our Hearts be not too much hardened.

*Examination
of our Repen-
tance.*

Now, that it is necessary to examine our selves herein, appears from this; because without it, we have no ground at all for any Comfort in Christ Jesus; for he which is stult with his Sins, is no more fit to receive Christ, than a gluttoned Stomach its Meat: And again, unto them that are defiled, there is nothing pure, Tit. 1. 15. that is, if through unbelief, they remain in their Pollutions; but unto the pure all things are pure, and if we cleanse our Hands, and purifie our Hearts, and so draw nigh unto God, he will draw nigh unto us, James 4. 8. as

many as walk according to this Rule, Peace be upon them, Gal. 6. 16. Let us then search and try our ways, and turn unto the Lord, Lam. 3. 40. and put on David's resolution before we come to that Holy Table; I will wash my Hands in innocency, O Lord, and so will I go to thy Altar, Psal. 26. 6.

III.

In this Examination of our Repentance, we must have regard both unto the time past, and to come.

In respect of the time past, three Duties are to be performed.

*Search out
our sins.*

First, Carefully search our Hearts to find out our Corruptions, that being acquainted with them, we may the better avoid them, which is most necessary to be done, and that in the first place, because it is impossible that he should find the right way, which doth not first see his error: and thus much we must know, that he that will not set his sins before him here to his conversion, shall have them set before him hereafter to his confusion; if we must needs cover and hide Sins, let us in Love and Charity cover the Sins of others, for love covereth a multitude of sins, 1 Pet. 4. 8. that is, they are not laid open before Men to their Disgrace, who have committed them,

them, as many do, who delight to hear other Men's faults rip up to the quick, but cannot endure to hear of their own.

IV.

We should not so much ex- *Humiliation.*
claim against other Men's Sins, but rather be humbled for our own, and lay them fully open before our selves, that so we may come to a more serious Repentance for them; which I think we cannot but do (except our Hearts are very stony indeed) when we *The Motives.*
consider the torments which Christ suffered for our Sins, and see our own misery, what we are in our selves; for this must needs drive us unto God, as a desperate Disease unto the Physician, and make us utterly to accuse our selves, and say, *Psal. 51. 3. I acknowledge my fault, and my Sin is ever before me.*

V.

Now the chief Means *Means of coming*
we can use to come to the *to a knowledge*
knowledge of our Sins, are *of our Sins.*
these two:

First, A continual Meditation in the Word of God, wherein, as in a Glass, we shall plainly see all our deformities.

Secondly, A seasonable Conference and Conversation with such as are themselves

elves touched with their Sins, both which are excellent means; and therefore we ought sincerely to love the Word of God, because it discovers our Sins to us; and diligently read, and exercise our selves in it, that so we may come to a full knowledge of it, and also heartily affect and love those whom we see to be thus affected.

VI.

When we have thus considered, that we ought, and how we may discover our Sins, let us examine our selves, whether we have performed this in our Life past, and return thanks to God, that he hath at any time discover'd such or such

A diligent Enquiry. Sins unto us; if we find we have not perform'd it (as God knows

we are all too negligent) let us in time repent, and be sorry, that we have no sooner repented, beseeching God that he will be pleased evermore, and more to discover our Sins unto us, that so we may use our utmost endeavour to forsake them, and serve him as we ought to do.

VII.

Having thus unfolded our Sins before our Eyes, let us in the next place examine, in what sor-

A hearty Contrition.

row

for the Sacrament.

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Sorrow we have humbled our selves to God for them; for it is a hearty Sorrow which moves God to compassion; and we know, that God is nigh unto those that are of a contrite Heart, and will save such as be of an humble Spirit, Psal. 34. 18. and therefore David being weighed down with the burden of his Sins, supported himself in this Expression; *The Sacrifices of God is a troubled Spirit, a broken and a contrite Heart, O God, shalt thou not despise,* Psal. 51. 17. whereas, on the contrary, if we have no true sorrow, if our Souls be not wounded within us for our Sins, we cannot expect, that either we, or our Prayers, should be accepted, or that we shall in the Sacrament receive any comfort to our Souls, if we come not to it with sorrow for our former Transgressions.

VIII.

Now there is a two-fold Sorrow: *A two-fold Sorrow.* 1. Servile, or Slavish, when we are sorry for our Sins, (as some Servants are when they have offended their Masters) not because we have sinned against such a Master, but because we are liable to the punishment due unto our Offence; this is not that Sorrow which God expects; for it rather drives us to despair, than to any Pious Medita-

tions. 2. Filial, when (like dutiful Children) he grieves for our Sins, not for fear of the punishment, as that we have sinned against so merciful, and loving a Father. This is that true Sor-

*True Sorrow
how to be ob-
tained.*

row, with which we ought to be affected; which we may obtain two ways:

First, By our selves.

Secondly, By the help of others also.

IX.

First by our selves. By our selves, especially by the consideration of two things:

First, Who it is that we have offended even God himself, who, in tender mercy towards us, gave his only begotten Son to die for our Sins. The consideration of which cannot but work in us a true Sorrow, that we should offend so merciful a God: for what Son is there (if he have any natural Affection) but would grieve that he should offend a Father, which hath been ever loving and kind unto him?

Secondly, The grievousness of our Sins, which we have committed; which will plainly appear, if we consider them either in respect of our selves, how severely they wound the Conscience, or with reverence to others, how contagious they have been

them, whom we have too often drawn to the same faults, which we our selves have committed; and so have made them guilty of our Sins, and our selves of theirs.

X.

The next means to attain this *By the help of others.* sorrow, is the help of others, *of others.*

Who are touch'd with a feeling in this kind, with whom we ought to accompany our selves, and patiently to accept of their Admonitions, ever accounting them our truest Friends, which most faithfully and sharply put us in mind of our faults. The Hypocrite may esteem such as desire thus to express their Love, busie-bodies; but *David's* Wish was, that the Righteous might smite him friendly, and reprove him, Psal. 141. 5. and whosoever is a good Christian, will ever endeavour to make the best use of such, as he can.

XI.

Let us therefore examine *What use we have made of* our selves whether we have *that means.* made good use of those means

or not; if we have not, we ought to cast down, and humble our selves before Almighty God for this neglect also; earnestly beseeching him, that he will work in us true Sorrow for our Sins past, with a desire of amendment for the future.

Whereunto, that we may the better move him, we are in the next place *Confession* to confess, and lay open our Sins to God, which is a third thing required in our Repentance. Confession is necessary a work, that without it we can expect no Pardon from God, but rather a Judgment; and therefore Solomon telleth us, *he that covers his sins shall not prosper but whoso confesseth and forsaketh them shall have mercy.* And St. John perswades us by the mercies of God, saying, *if we confess our Sins, he is faithful and just, to forgive us our Sins, and to cleanse us from all unrighteousness,* 1 John i. 9.

XII.

In our Confession we must observe three things:

First, What we are to confess.

Secondly, To whom.

Thirdly, In what manner.

What kind. As for the first, there is a two fold Confession; first of thankfulness, which David speaks of, *Psal. 89. 1. With my Mouth will I ever be shewing thy Truth; yea, every day will I give thanks to thee, and praise thy Name,* *Psal. 145. 2.* Which we are also daily to practice, according to his Example: but this is not that Confession, which is here properly

perly meant in our Repentance. There is therefore another, call'd a Confession of Sin; and this we are to make, if we will truly repent; and not of some Sins only, but of all, as far as our Memory can reach; and especially of those darling Sins, which we are most addicted to; and the better to perform this, we ought daily to renew the Memory of those Sins we commit, that so we may be enabled faithfully to confess the same, as often as occasion requires.

XIII.

Secondly, We are to confess our Sins not unto Men, but ^{To whom.} unto God, our Supreme Judge. There is, indeed, a time, wherein we make Confession before Men, either in a Publick Congregation, by way of Penance, as the Church commands; or else in Private, either for Satisfaction to our Neighbour, whom we have wronged; or for Consolation to the Minister, to ease our Consciences; but that Confession which is part of our Repentance for our Sins past against God, and wherein we desire full pardon for the same, we are to make to God alone; for he it is who is offended, and none but he alone can forgive our Sins.

XIV.

XIV.

In what manner. Thirdly, Our Confession must not be of the Heart only, but of the Mouth also; for God, who made both, expects to be honoured by both; and as both have been unclean before him, so they ought both also to acknowledge the same, that he may cleanse and purifie both them, and with them the whole Man.

Again, our Confession must proceed from a two fold Ground. *First*, Hatred of Sin, because by it we dishonour God. *Secondly*, Hope of Mercy, which is that we aim at in our Confession; and it must further be qualified with Sincerity, with Shame and Sorrow, that we have offended so gracious a God, lest God reject us as hypocritical.

XV.

Resolutions of Obedience. Let us therefore henceforward leave off censuring the faults of others, and begin to aggravate our own, and especially before we presume to come to this Holy Table: Let us take some time unto our selves, wherein we may be most private, and shut our selves up in our Closet, and there humbly upon our Knees lay open before God those sins which we have committed in our Life past,

past, and that fully and faithfully; neither diminishing the number of them, nor mincing the hainousness of them; for God will not be mocked. These are things we are to perform in respect of the time past: As for the time to come, we must know, that he which will truly repent, must not only turn from Evil, but also turn unto Good; and therefore, having confess'd our Sins past, with sorrow for them, we must (if we expect Pardon) constantly purpose for ever after by God's Grace, to amend and reform our Lives; resolving (as much as in us lieth) to avoid all occasions, which may draw us into the like Sins again, and to make better use of those means which God hath afforded us, than we have done heretofore; and the more, by reason we have offended so much so gracious a Father as he is to us.

Wednesday Morning.

*A Prayer of Confession of Sins to God before
Receiving of the Holy Sacrament.*

O Lord, I am not worthy to lift up my Eyes towards Heaven, which is the Throne of thy Purity; for my Sins
cry

cry aloud unto thee for Vengeance, and are more in number than the Sands upon the Sea-shoar, and my Heart hath failed me.

Lord be merciful to me a Sinner.

I accuse my self, of not living according to thy Holy Will, but in the vanity of my own sinful Imaginations, in slothful and foolish Actions, in hardness of Heart, and Contempt of thy Holy Word and Commandments; I have neither loved thee for thy Goodness, nor feared thee for thy Judgments; I have not served thee with all my Might and Strength, nor have I had any but a cold Affection for my Neighbour.

Lord be merciful to me a Sinner.

I accuse my self of Carelessness in performing Holy Duties; as neglecting thy Holy Sacrament; Prayers, publick and private; cold in my Charity, without pity to the Afflicted; compassion to the Sick, or helping the Widow and the Fatherless.

Lord be merciful to me a Sinner.

I accuse my self of being prone to speak and judge of other Actions, rash in censuring, contentious in arguing, disdainful in hearing, presumptuous in informing others, dissolute in laughter, excessive in pleasures of taste, costly in Apparel, burthen.

then some to my Friends, troublesome to the peaceful, ungrateful to those who have done me any good, hard and imperious to such as were under my Charge.

Lord be merciful to me a sinner.

I accuse my self, of employing all the Faculties of my Soul, and the Members of my Body, in the ways of Unrighteousness; I have been backward to all Good, and forward to all Evil; I have rebelled against thee my Maker, and have sold my self to work Wickedness.

Lord be merciful to me a Sinner.

I accuse my self, of having broken my vows and purposes of Obedience and Holy Life; of speaking of thy Name irreverently, without Religious or Grave occasions. I have not with a holy Appetite listned to hear, or with care read thy Holy Word, but have quite banish'd all pious Thoughts from me, even to the hazard- ing my own Soul.

Lord be merciful to me a Sinner.

GRant, I beseech thee, Almighty God, that I, who for my evil Deeds do deserve to be punished, by the comfort of thy Grace, may mercifully be relieved, thro' Jesus Christ, my only Lord and Saviour, *Amen.*

O God, behold the stains and wounds of my sin, which I neither can nor will hide from thy Majesty: I feel the smart of them already, in remorse of Conscience, and other suffering, ordain'd by thy providence for my correction; but all that I suffer cannot equal my demerit. I only wonder, that feeling the pain of Sin so often, * I still retain the malice and obstinacy of it; my weakness boweth under the burden, yet my iniquity remaineth immovable; my Life groaneth in languishments, yet is not reformed in its Works; if thou defer the punishment, I defer my amendment; and if thou chastise me, I can no longer endure; whilst thou correctest, I confess my offence, but after my visitation, I remember my sorrows no more; as long as thou hast the Rod in Hand to scourge me, I promise all; but if thou withdraw it, I perform nothing; if thou touch me, I cry out for Mercy; and if thou pardon, I again provoke thee to strike. O Lord God, I confess my misery, and implore thy clemency, without which there is no Salvation for me. O God, give me what I ask of thee, tho' without any merit of mine, since without any merit of mine, thou hast taken me out of nothing to ask it

for the Sacrament. 79
of thee; this I beg for his alone sake,
my dear Redeemer, Amen.

Wednesday's Exercise in the Evening.

Upon the Holy Sacrament.

THE Examination of our Faith, is that which the Examination
Faith, is that which the of our Faith.
unto St. Paul exhorteth. Ye Corinthians,
saying, Examine your selves, whether you
be in the Faith or not, 2 Cor. 13. 5. the ne-
cessity whereof appeareth even from this,
that without Faith we cannot please God in
any thing we do, Heb. 11. 26, much less
in this weighty Affair; yea, Faith is so ne-
cessary, that without it we do receive no-
thing at all, when we do receive; for al-
tho' we receive the Bread and Wine with
our bodily Hands, yet if we have not
Faith, we want a Hand to receive the
Body and Blood of Christ, and the
Comfort which thence ariseth unto our
Souls: For how can we be perswaded in
our Consciences, that our Receiving is
acceptable unto God, and that the Merits
of Christ Jesus belong unto us without
Faith, it is impossible that we should re-
ceive any more Comfort than what we
believe, and therefore our Saviour Christ
saith

faith, *He that believeth in me shall never thirst.* John 6. 35. therein implying, That he which doth not believe in him, shall ever thirst; yet, which is a sadder Sentence, *He which believeth not, shall be damned,* Mark 16. 16.

II.

Not a bare Faith.

NOW, that Faith which is here required of us, must not be only a general Faith, whereby we believe that the word of God is true, and that God is a just Judge; this bare Belief the Devils themselves believe and tremble at; and well they may, considering what is due to them, Eternal Condemnation; but we must go on further, to a more special kind of Faith, and (which they cannot do) apply the Merits of Christ, and the Promises of God made therein, unto our Souls and Consciences, saying, with *Job, Chap. 9. v. 25. I know that my Redeemer liveth*; I know by the knowledge of Faith, or I believe; and not only the Redeemer of Man, but my Redeemer liveth.

III.

Of which, that we may the more fully perswade our selves, we must believe,

First,

for the Sacrament.

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First, Concerning our selves, *We can do nothing of our selves.*
that we are not able of our selves
to do any thing that is accepta-
ble and pleasing in the sight of God, for
we have nothing but what we have received
of God, as St. Paul affirmeth, whether it be
a good Gift, or Ability of doing Good.

IV.

Secondly, Concerning the means of our Salvation, we
must believe, that the Merits
of Christ's Death and Passion
are alone sufficient for our Redemption;
without any Merits at all, or satisfaction
of ours.

*Merits of
Christ a suffi-
cient satisfaction
for us.*

V.

Thirdly, Concerning God, *Concerning God.*
we ought to believe, that if we
truly repent us of our Life past, constant-
ly purposing to lead a new Life hereafter,
and sincerely use those good means which
he shall afford us, he will then be merci-
ful unto us in accepting our endeavours,
through the Merits of Christ Jesus.

VI.

Concerning the Sacra-
ment, we ought to believe,
that it is a means ordained of God, to
exhibit unto us Christ Jesus with his Me-
rit, and a Seal to confirm our Faith. If
upon

*Concerning the
Sacrament.*

upon consideration of these particulars we can be thus perswaded of our own insufficiency and unworthiness, and though yet notwithstanding upon our sincere Humiliation and Obedience, God will be merciful to us; if we cannot only say in general, that God is a merciful Father, and that Christ died for Redemption of Man; but every one of us in particular thus apply unto himself.

VII.

Meditate. I believe, that God is my merciful Father, and Christ Jesus died to redeem me as well as any other, all which I shall have plainly confirm'd unto me in the receiving of this Sacrament, wherein (I trust) God will, in Mercy, accept me for Christ's Merits, though of my self I am unworthy.

VIII.

Without Hypocrisie. If (I say) we can find, that we are not hypocritical, but sincerely, not verbally, but heartily, thus perswaded; then may we, having thus made our Peace with God, by Faith and Repentance, boldly approach unto the Lord's Table.

*An Examination of our Faith by the
Apostle's Creed.*

*I believe in God, the Father
Almighty, Maker of Heaven and
Earth.*

THIS first Article of our Belief was made by Christ's first Apostle St. Peter, and herein thou professest that thou believest: but that is not enough; the Devils do believe and tremble. Thou must not only believe God, but believe in God, and that he is thy God; and not only so, but solely love God, and wholly live to him; for as we are to believe with the heart unto Righteousness, and confess with the mouth unto Salvation, so are we to bring forth Fruits thereof in a holy and blameless Conversation.

II.

*And in Jesus Christ his only
Son our Lord.*

Of this second Article was St. John the Evangelist Author; one who was right dear

dear in the sight of his Master our blessed Saviour, and one who leaned on his Breast at his last Supper. And here thou confessest Jesus Christ, the second Person in the blessed Trinity, to be the Son of God, and to be our Lord. But hast thou, by a contrite Heart, and regenerate Life, made him thy Lord? Thou acknowledgest, thou dost believe in him, but dost thou love him, in whom thou believest? O how shouldst thou be less than his Admirer, so long as thou believest in him to be thy Saviour? But where be any signs of this Affection? If thou didst truly love him in whom thou believest, thou wouldst rather cease to live, than banish thy Affections from him, who loves thee so tenderly.

III.

Which was conceived by the Holy Ghost, born of the Virgin Mary.

This Third Article St. James the greater compos'd; whereby thou art to believe, all Sanctification to be included in his Conception; all Humility in his Nativity. But dost thou, according to thy duty, seriously consider, for whose sake this Virgin was conceived? For whose sake

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like thy dear Saviour became so humbled? That the Son of God should become the Son of Man, that the Son of Man should become the Son of God: That the Immortal should be mortal, that the mortal might be immortal: That the living Lord should die, that the dying Sinner might live; that the free should be bound, that the Bond should be made free; that God should descend from Heaven to Earth, that he might draw us from Earth to Heaven; that God should become humbled, poor, and reckoned amongst the Transgressors, that Man might be exalted, enriched, and numbred amongst his Saints in Glory; hast thou, I say, meditated seriously of all these things; But I rather fear, thou hast been more ready to partake of the Benefit, than by acknowledging it, in expressing thy thankfulness for so great a Mercy.

IV.

*Suffered under Pontius Pilate,
was Crucified Dead and Buried.*

This Fourth Article St. *Andrew* framed; wherein thou seest, and, perhaps, admirest the unjust Proceedings of a wicked Judge; and

and pronouncing the sentence of Death upon the Lord of Life, and inclining to the Vote of a rude Multitude, to deliver up a Murderer to murder the Innocent nay, pronouncing a Sentence against his own Conscience: For he washed his Hands, but not in Innocence. Thou believest, that he was Crucified, and yet grieves thee not to Crucifie him afresh with new Sins; thou believest that he Died, and was Buried, and yet thou diest not daily to Sin, but in Sin, and hast not three Days, but many Years lain Buried in them.

V.

He Descended into Hell.

This fifth Article St. *Philip* added; he Descended into Hell, that thou mightest Ascend up into Heaven; yet where be any Tokens of thy desire to Ascend unto him? Ascend unto him thou canst not, unless thou Descend into thy self, for whom he so humbly Descended.

VI.

*The third day he rose again
from the Dead.*

This sixth Article St. *Thomas* annexed:
an Article proper for St. *Thomas*, who,
touching Christ's Resurrection, was so
incredulous. And here thou beholdest
that late crucified Man, now acquit him-
self of death, like a victorious Lord;
and hence thou rejoycest: but unless thou
rise from Sin, and live to Righteousness,
Christ's Resurrection shall afford thee
small comfort in the Bed of thy Sickness.

VII.

*He Ascended into Heaven, and
sitteth on the Right Hand of God the
Father Almighty.*

This seventh Article St. *Bartholomew*
penn'd. And by this thou believest
that he is now Ascended, who for thy sake
Descended: and as from his rising came
Hope of thy Resurrection, so from his As-
cending, the Hope of thy Glorification. But
E thou

thou must rise with him, before thou canst reign with him; rise with him, who was free from all Sin, from the Grave of Sin, that thou may'st reign with him who died for thy Sin, in his *Heavenly Sion*.

And he sitteth on the Right Hand of God the Father Almighty, where he offers up his Prayers for thee, and sheweth those Glorious Scars of his precious Wounds to his Father, and performs the faithful Office of a loving Mediator for thee; so art thou in thy Prayers to remember the necessity of thy poor Brethren here upon Earth, and with a charitable Hand to relieve their Wants.

VIII.

From whence he shall come to judge both the Quick and the Dead.

This Eight Article was by St. Matthew published. And by this thou believest, how he who was judged unjustly, shall judge the whole World in Equiry. For the Father judgeth none, but hath given up this Judgment unto his Son, in whose Breast are laid up all the Treasures of Wisdom and Knowledge: and this thou

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thou believest and tremblest at; and reason thou hast to tremble: for, how wilt thou be able to stand in his Presence, before whom even the Heavens are unclean? O! when the Righteous shall scarcely be saved, what will become of the Wicked, when the Ax of his Judgment shall not spare the green Tree, what will become of the dry? Oh! Nothing but Destruction can befall thee, miserable Sinner, if God deals not with thee in Mercy, but in Judgment.

IX.

I believe in the Holy Ghost.

This Ninth Article St James the Minor delivered, and thou art taught to believe thus much by it; That the Holy Ghost, the third Person in the blessed Trinity, is the Spirit of Comfort, Truth and Unity; without which, it is impossible to please God. For as he promised to his Apostles a Comforter, so in the shape of a Dove, and in the form of cloven Tongues, Acts 2. 3. there appeared unto them this promised Comforter. But how is this that thou believest in the Holy Ghost, and yet with thy hardness of Heart, and looseness

of Life, grieveſt the holy Spirit of God? Thus to believe, if thou be not Penitent, will rather be a means to draw to thee, than remove from thee God's heavy judgment.

X.

The Holy Catholick Church.

This tenth Article St. *Simon* founded. But how doſt thou believe the Holy Catholick Church, or how is thy Faith grounded, if thou obſerve not what the Church has commanded? How canſt thou be a Member of her, ſo long as thou liveſt divided from her; Or how canſt thou truly call her the Mother, ſo long as thou hearkenſt not to her Commands, but becom'eſt diſobedient to her? O then, by a right Faith, knit thy ſelf to her, or elſe diſclaim thy being a Member of her. For look well to it, thou canſt not expect God to be thy Father, unleſs thou have this Church for thy Mother. Neither canſt thou ever hope to be a free Denizen in his Church triumphant, unleſs thou be firſt a Member of his Church militant.

XI.

The Communion of Saints, the Forgiveness of Sins.

To this eleventh Article is St. *Judas Thadeus* entitled. And this Communion of Saints thou believest; and for the Forgiveness of Sins thou lookest, and yet thou livest not, as if thou desirest to be of this Communion; neither rendrest thou any such Fruits of Repentance, as may cherish in thee the least Hope of Remission.

XII.

The Resurrection of the Body, and the Life everlasting, Amen.

With this last Article St. *Matthias* closeth our Creed, and by it thou believest that thy Body shall arise again from the Dust, and that thy Soul shall live with the Just; but hast thou not fed thy Body too delicately, to rise again to Glory? Hast thou not taken too much pleasure in sinning, ever to enjoy Life everlasting?

A Prayer for Wednesday Evening.

O Thou blessed Trinity in Unity, and Unity in Trinity; thus have I made a Confession of my Faith unto thee, but my many faintings, failings, wants, weaknesses, and imperfections, greatly discourage me, unless thou in thy Mercy strengthen me. I believe, Lord, O help my unbelief; give me the shield of Faith, that here on Earth I may acquit my self like a valiant Champion, and in Heaven be made by thee a Triumphant Citizen.

O God, from whom all holy Desires, all good Counsels, and all just Works do proceed, give unto me thy Servant that peace which the World cannot give, that both my Heart and Mind may be set to obey thy Commandments, and also that by thee I being defended from the fear of my Enemies, may pass my time in rest and quietness, thro' the Merits of Jesus Christ our Saviour, *Amen.*

Lighten my darkness, I beseech thee, O Lord, and by thy great mercy defend

* Here name particular Persons. * me from all Perils and Dangers of this Night; for the love of thy only Son our Saviour Jesus Christ, *Amen.*

Thursday's

Thursday's Exercise in the Morning.

HAVING examined our selves in those former Duties towards God, we are to go on to another Duty, which concerns our Neighbour, namely, Charity; which is a free forgiving Examination of those that have offended our Charity. us, with a restitution of the same, when occasion is offer'd, and a Reconciliation of our selves to those whom we have also wronged.

That we may be the better perswaded unto a due performance of this Duty, we are to observe two things:

First, The Motives thereunto.

Secondly, The manner how it ought to be done.

The Motives which invite us to the necessity of it, are drawn from the consideration of these four things:

First, What we our selves have done unto others.

Secondly, What harm we do our selves by not being in Charity.

Thirdly, What they are, with whom we are offended.

Fourthly, Whence such Wrongs as we receive, do primarily come.

I. I.

*A two-fold
Offence.*

As for the first, we are conscious to our selves of a two-fold Offence, which we have committed.

Against Men.

First, Against Men, whom perhaps we have, at some time or other, more wronged than they us, at leastwise our Consciences inform us, we have been very prone to it, had we not been prevented; and how can that Man, which has been forward to wrong others, make the most of every wrong offered by others unto himself? We must here take notice of the advice of Solomon in another case, *Seek not, saith he, to have thy Servant curse thee; for often times thy heart knoweth, that thou thy self hast also cursed others,* Eccles. 7. 22. so also be not hast to aggravate the wrong which others have done thee, for thy Heart can acquaint thee, thou art guilty of the same against others.

III.

Secondly, If this Consideration prevails not, let us in the next place consider, that we have daily offended God far more than any Man can offend us: and can any of us expect mercy from God in the for-

forgiveness of our greatest
 Debts, if we shew none to
 others, in passing by small
 Offences? Small, I say, be-
 cause the greatest are small, in respect of
 the Offences which we have committed
 against God: our Saviour Christ told his
 Disciples plainly, (and in them us) *Mark*
11. 25. If ye do not forgive others their
Trespases, neither will your Heavenly Father
forgive you your Trespases; which was ve-
 rified in the Parable of the cruel Servant,
 who (because he had no compassion on
 his Fellow Servant, as the Lord had pity
 on him) was delivered to the tormentors, till
 he should pay all that was due: with this ap-
 plication annexed, so likewise shall my
 Heavenly Father do also to you, if ye from
 your heart, forgive not every one his Brother
 their Trespases, *Matth. 18. 34, 35.* The
 consideration whereof, I think is able to
 move any good Christian to love his Bre-
 thren, tho' they have offended him.

Without Charity
we cannot expect
Mercy of God.

IV.

The second Motive unto his Duty is
 taken from the consideration
 of the harm, that otherwise
 we bring upon our own
 Soul; which, indeed, is greater than ei-

We harm our
 selves.

ther that we can do unto others, or they unto us.

This harm is two fold; first, General; namely, a stain to all the Good which we have done: for *though we speak with the Tongue of Men and Angels, though we have all other good Gifts, as of prophesying, understanding mysteries, &c. yet, if we have not Charity, we are nothing,* 1 Cor. 13:1, 2. Let us not therefore boast of our other good Parts, as long as we are without Charity; for all is nothing, *no more than a sounding Brass, or a tinkling Cymbal.*

Secondly, Particular; It is an hindrance, first, to our Prayers; secondly, to the right receiving of the Sacrament.

V.

The want of Charity is a hindrance to our Prayers in a two-fold respect.

Hinders the acceptance of our Prayers. First, Because without Charity, we cannot expect to receive what we pray for; for if we pray to God to forgive us our Trespases, as we forgive them that Trespas against us, how can we hope God will forgive us, if we forgive not others, which is the condition of our Prayers? To pray for the one, and not to perform the other, is only mocking

for the Sacrament.

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mocking of God, and miserably to deceive our selves; for as many have not, because they ask not, so *many ask and receive not, because they ask amiss*, James 4. 3. and such are they which ask without Charity; and who knows how soon they may stand in need of God's Mercy?

Secondly, It hinders our Prayers in this respect, because without Charity we cannot join with those in our Prayers, with whom we are at variance; which is against the rule of our Saviour Christ, who commandeth us to pray, *Our Father, and give us our Bread*, and so join others with our selves in every Petition. Now, how can we heartily pray thus for them, whom we love not? Our own Conscience can sufficiently inform us, we cannot; yea, and that we have often been very faulty herein.

Without Charity we cannot join with others.

Wherefore, if we desire, that henceforward our Prayers may be effectual, let us follow Saint Peter's Counsel, which he giveth to the Husband and Wife,

Helps to it.

1 Pet. 3: 7. which is, *to live together according to knowledge, bearing one with another, that our Prayers be not hindered,* which

which if we do, our Prayers will be much furthered, as Christ himself saith, *If two of you shall agree on Earth, as touching the thing that they shall ask, it shall be done for them of my Father which is in Heaven,* Matth. 18. 19.

VI.

The want of Charity is an *An hindrance to* hindrance to our due receiving of the Sacrament; because the Sacrament is a Seal of our Communion, as with Christ, so amongst our selves, as St. Paul saith, *1 Cor. 10. 16, 17. The Cup of blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ; for we, being many, are one Bread, and one Body, because we partake of one Bread.* So that unless we be joined together in love and friendship, we cannot be capable of those Benefits, which otherwise would arise unto our Souls.

Again, Love is the very badge whereby we are known to be Christ's Disciples, *John 10. 35. By this shall all Men know that ye are my Disciples, if ye love one another.* It is a part of that Wedding Garment wherewith every one ought to be cloathed

for the Sacrament. 99

cloathed that comes to the Lord's Table.

Wherefore, if we desire to be acceptable Guests, and there to receive the Benefits of Christ's Death and Passion, let us put on the Bowels of Mercy and Compassion, before we approach to so holy a Feast.

VII.

A third Motive unto this Duty is taken from the consideration of the Parties, with whom we are *Parties we offend.* offended; they are Men, yea, Christians as well as our selves; such, whom Christ died as well as for us: shall we then think it hard to suffer some small wrong at their Hands, for whom Christ thought it not too much to die? Can we perswade our selves, that there is the love of God in us, if we hate them whom he so loved? *Every one which loveth him that begat, loveth him also that is begotten of him,* 1 John 5. 1. and whosoever loveth him that did redeem, loveth him also that is redeemed by him.

VIII.

The fourth Motive unto this Duty of Charity is taken from a serious consideration of the first Original, whence these Wrongs which we receive proceed.

And

And here we may take notice of the Author, and of the Disposer thereof.

The first Author is not so much the Party from whom we receive the wrong, as the grand Enemy of both us and

The Devil the Author of strife. them, the Devil, who knows well, that a House

divided against it self cannot stand, and therefore strives by all means to set us at variance one with another, tho' sometimes upon slight occasion; and thereby hinder us from the performance of good Duties, as the receiving of the Sacrament, and the like, which are the means of our Salvation, that he may more easily tempt us to worse Employments, while others are better exercised, and so make his side the stronger against us: and who knows what power it may please God to give him against us at such times?

Wherefore, as we love our own Safety, let us seek to cross him, *Seek to oppose him.* who thus opposes us by his Temptations; and if we will needs be at strife, let it be with him, who will never be at quiet with us, until he hath gotten the upper hand of us: which we may the more easily perswade our selves unto, if we have respect, not so much

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to other Men's unjust Actions, as to his wicked Suggestions, the cause of all ; and assure our selves, that, in putting up a Wrong, we right our selves, and crosse him, which should be our chiefest aim.

IX.

Again, As the Devil is the Author of our Wrongs, so God, who *God the Disposer of all things, for of all things.* hath a Hand in it, who permits the Devil thus far to provoke us ; perhaps, for the trial of our Constancy and Patience, or for some other ends, best known to himself ; and if we could but see, that the Finger of God is in our Crosses, we should patiently answer with David, Psal. 39. 10. *I will become dumb, and open not my Mouth, because it is thy doing ; and so commit our cause unto him, that he might make our Righteousness clear,* Psal. 37. 6.

These are the chiefest Motives to persuade us to this Love and Charity, to all which we may add another taken from the exceeding love of God to us, *who so loved us, without any love received first from us, that he sent his Son to be a propitiation for our sins,* 1 John 4. 10. whence the Apostle gathered this powerful Consequence,

quence, if God so loved us, we ought also to love one another, Verse 11. which, that we may the better do, let us in the next place see the manner how it ought to be perform'd, which I shall shew you in the Evening Exercise.

A Prayer for Thursday Morning, for being in Charity before we receive the Sacrament.

O Blessed Lord, who hast made Man after thine own Image, and didst redeem with thy most precious Blood all the Nations of the World, let me never harden my Heart and Bowels against any that thou hast thus redeemed, but grant me an universal Charity to all Men; give unto me, O thou Father of Mercy and Compassion, such a gentleness and softness of Heart, that I may be deeply sensible, and affected with the miseries and distresses of my poor Brethren; make me diligent to employ that talent which thou hast entrusted me withal, towards their succour and relief; and let no uncharitableness inhabit or take possession within me, but drive away that unchristian-like Spirit, and let thy Spirit of Love enter and dwell here; let me ever follow that
blessed

for the Sacrament. 103

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t
blessed pattern of thee my God, of being merciful to others, as thou art to all Mankind, so that at the last I may receive those Blessings which thou hast promised for those that love and fear thee, and obey thy holy Will in all things, *Amen.*

O Lord, who hast taught me, that all my Doings without Charity are nothing worth, send thy Holy Ghost, and pour into my Heart that most excellent Gift of Charity, the very Bond of Peace, and of all Vertues, without which, who-soever liveth, is counted dead before thee. Grant this for thy only Son Jesus Christ's sake, *Amen.*

Thursday's Exercise in the Evening.

*The Continuation of our Examination of
our Charity.*

NOW for the better performing our Charity, we are to have respect both to the time past, and that which is to come.

As for the time past, either we have wronged others, or they us. If we have wronged

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wronged others, we ought to perform two things:

First, To undo that which
Making Re- we have done, by making
stitution. Restitution as far as in us lies,
 according to the Example of *Zacchaeus*,
Luke 19.8. who was willing to restore
four-fold of whatsoever he had taken from
any Man by false accusation: such ought we
 to be, ready to make good whatsoever
 we have taken from any Man, and to
 give satisfaction for any wrong that we
 are guilty of.

II.

Neither is it sufficient to be willing
 thus to make satisfaction, when we are
 moved to it; but we must al-
Seek to be so, in the second place, seek
reconciled. Peace with those whom we
 have wronged, though we be not de-
 fired, which is the counsel of Christ him-
 self, *Matth. 5. 23, 24.* *If thou bring thy*
Gift to the Altar, and there remembrest that
thy Brother hath ought against thee, leave thy
Gift before the Altar, and go thy way; first,
be reconciled to thy Brother. He does not
 say, stay till he come to thee, to be re-
 conciled when he cometh; but go thou
 to him. And so *David* also gives this ad-
 vice. *Psal. 34. 14.* *Seek Peace, and ensue*

it is

for the Sacrament. 105

it: Stay not till it be offered, or required of thee, but seek it. But, perhaps, those whom we have offended are far distant from us, and we cannot come near them; or near, and will not be reconciled unto us, what shall we do in this case? Here we ought to use all means that we can, for the procuring of Peace and Quietness, but if either occasion or acceptance be denied us, we must not doubt but that God will be pleased to accept of our desire.

III.

Now if others have wronged us, we must (tho' perhaps it may seem *Forgive our* somewhat hard) freely forgive *Enemies.* them, loving even them that hate us, whereunto our Saviour Christ admonisheth us in every Gospel, saying, *If thy Brother trespass against thee seven times a day, thou shalt forgive him, Luke 17. 4. And again, I say unto you, love your Enemies; bless them that curse you, Matth. 5. 44.*

But some may say, such an one hath wronged me so much, that Flesh and Blood cannot bear it. It is true, if thou disputest with *Flesh & Blood not to be consulted with.* Flesh and Blood, it will seem hard to take the least Injury:

but

but flesh is not a friend, whom we may safely consult, but rather a private Enemy, whom we ought to resist: If we ask counsel of Christ, whose counsel we ought, and may most safely follow, he will bid us go, and be reconciled; and St. Paul bids us to feed our enemies, and to overcome evil with good, Rom. 12. 21. and Solomon can tell us, that it is the glory of a man to pass over a transgression, Prov. 19. 11.

IV.

Not to seek
Revenge.

As for Revenge, it is not for us to meddle with it, because the Lord himself saith, Deut. 2. 35. *To me belongeth Vengeance and Recompense*; and St. James will assure us, that *to have envyings and strife in the heart, is wisdom which descendeth not from above, but is earthly, sensual, devilish: but that wisdom which is from above, is easie to be entreated, and full of mercy*, James 3. 17. Wherefore let us grieve at such wrathful motions, assuring our selves, that it is a point of Heavenly wisdom to forgive; and surely, if we can but once find, that God hath wrought in us a readiness to forgive those which have wronged us, and to pray for their Conversion, we may esteem it an evident sign of Sanctification.

As for the time to come, that we may the better preserve the bond of Charity, we must resolve carefully to observe these two Rules:

First, How we may keep peace with others.

Secondly, How others may do the like with us.

As for the first, because others may outwardly wrong us, either in Word or Deed, that we may in both avoid discontent and Strife thereupon, we must propose unto our selves a two-fold Rule.

V I.

First, Concerning their words; which is the Rule of Solomon, *Prov.* *Not to hearken* 7. 21. *namely, that we take to Whisperers.* *no heed unto all words that are spoken:* for this is that which often stirreth up strife amongst us, which otherwise might easily, and without any prejudice, be avoided, if Men were not too inquisitive, and ready to take notice of every thing that is spoken; and therefore we should here not entertain, but slight; yea, reject such Men, who under pretence of love to us, will whisper in our Ears, and maliciously in-
form

inform us against such, or such an one, who Solomon calleth *Pick-thanks, Whisperers, Tale-bearers*, such as will *separate chief Friends*, Prov. 16. 28.

For occasion of Separation may be given (if so taken) between Friends: as we often may observe, That he which is particularly affected to another, may perhaps hastily cast forth some reproachful Words of him, which, without doubt, he will immediately be sorry for, and take care not to speak the like again: yet this shall be sufficient for the breach of Charity, if it be in the audience of a Whisperer: who (to speak the truth) is a meer Incendiary, that will ever be *Meer Incendiaries.* adding Coals to the Fire of Contention. Whence St. James calls the Tongue a fire, a World of Iniquity, that setteth on fire the whole course of Nature, James 3. 6. And Solomon tells us, that without Wood the fire is quenched, and without a Tale bearer strife ceaseth, Prov. 26. 20.

VII.

The second Rule, whereby we may keep Peace with others, is, concerning other Men's Actions: which is, that we so receive them (though sometimes Injurious)

jurious) that we be not easily provoked thereby; for an hasty and furious discontent upon some slight occasion, many times breaks forth to the breach of Charity: whereas a reasonable deliberation would moderate the business, and so hush all things in silence; and therefore St. Paul tells us, *That Charity suffereth long, and is not easily provoked,* 1 Cor. 13. 4, 5.

If we can but make use of these two Rules, we may easily, for our parts, live at peace with others.

Secondly, We must endeavour, that others also, by our deportment, may do the like with us: to which purpose we must take away, first, a common fault amongst us, which is a chief cause of strife and enmity; secondly, the occasion of it.

VIII.

The fault it self is Railing, Scandalous and Reproachful Language, which is so frequent, that few or none (if we look narrowly into our selves) but are guilty of it in some measure; but it is so heinous in it self, that St. Paul placeth it with Robbery and Extortion, 1 Cor. 6. 10. saying, that *neither Thieves, nor Revilers,*
nor

nor Extortioners, shall inherit the Kingdom of God; and so pernicious it is also unto the society of Men, that it proves, that Breath which often blows the Coals of Contention so far, that many times they cannot be quenched without the loss of Blood; and daily experience instructs us, that there is no such common cause of Strife and Debate, as scandalous Terms, which are so often heard amongst us; so that if we can but avoid these, we shall take away the very foundation upon which our wrongful actions are built; and therefore St. James beseeching us, by the name of Brethren, exhorteth us *not to speak evil of another*, James 4. 11. and St. Peter's advice is, that *we lay aside all evil speakings, and, as new born Babes, desire the sincere Milk of the Word*, 1 Pet. 2. 1.

IX.

Now, that our speech of others may be such as it ought to be, let us follow Solomon's Advice, whose counsel is, that *it be friendly*, Prov. 18. 24. *A Man that hath Friends, let him shew himself friendly*: not uttering any thing that may tend to their disparagement; lest, by such diskindnesses, he lose their favour; but rather endeavour, by fair and mild Lan-

guage,

for the Sacrament.

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guage, to knit their hearts faster unto him.

X.

Neither yet can we easily avoid this fault, unless in the second place we take away the occasion of it; which is an itching desire, that most Men affect, to hear the faults of other Men (though perhaps less than their own) laid open, and spoken against: which quickly begetteth an evil suspicion of their credit; and hereupon we too readily build some calumnious report or other.

XI.

If it shall therefore happen at any time, that we hear the slips and errors of another, let us not be delighted, but rather seek to conceal them; for *he that revealeth a fault, seeketh blame*, Prov. 17:9 and not he which desires to have them laid open. This is that which we ought to do, both for the restoring and preservation of Charity; wherein we must of necessity examine our selves, before we come to partake with others at the Lord's Table.

If upon examination we find any thing wanting, either that we are not in charity with others, or others with us, let us according to these Rules seek by all means

to make good what is wanting, and to come.

A Prayer for Thursday Evening, for Preparation to the Holy Sacrament.

O My sweet Saviour, illuminate my Intentions with thy light and support my weakness by thy mercy: I commend the small service I have done this day, to the unspeakable sweetness of thy heart; and set from henceforward before thine eyes, to direct, correct and Perfect it. I offer it, and all that I am to thee, with my whole affection, both for my self and others; and I offer it unto thee in the union of that most perfect attention which thou hadst, when thou prayest upon Earth to thy Father in Heaven.

O God, strength of all them that put their trust in thee, mercifully accept my Prayers, that I make unto thee at this time: and because, through the weakness of my mortal nature, I can do no good thing without thee, grant me the help of thy Grace, that in keeping thy Commandments, I may please thee both in will and deed, through Jesus Christ our Lord, Amen.

Almighty God, who seest, that I have no power of my self to do any thing ; keep me, I beseech thee, both outwardly in my Body, and inwardly in my Soul, that I may be defended from all adversities which may happen to the Body, and from all evil thoughts which may assault and hurt the Soul, through Jesus Christ our Lord, *Amen.*

Friday Morning's Exercise.

Short Meditations on the Life of Christ.

Upon his Incarnation.

Rejoyce, O my Soul, and be transported with wonder, at the admirable mystery of thy Saviour's Incarnation: Rejoyce, and in thy greatest trials humbly say, *Behold the servant of my Lord ; be it unto me according to thy word.* If thou commandest me to believe above reason, I know with thee no word is impossible ; if thou permittest me to suffer without reason, I know with thee every act is Justice.

Nativity.

Thou shalt find the Infant wrapt up in swadling cloaths, and laid in a manger.

O Strange directions, and mean contemptible Sign, to seek out him that was born the Eternal Son of God, and Saviour of all the World. Wonder, O my Soule and be amazed, even to extasie! at the strange Humility and condescendence of thy great Redeemer; we have our part in this day's great joy, let us bear our part in the praises of the Author: We are alone concerned in this miraculous Grace; at least let us join in that triumphant Song, *Glory be to God on high, on earth peace, good will towards Men.*

Circumcision.

EArly, O my dear Redeemer, thou begin'st to suffer for us, but all thy Wounds, at least all ours, are healed by the precious balsam of thy holy Name. O sweet and amiable Name! blest be the Tongue that first pronounced thee, and the Lips that often repeat thee. *At the name of Jesus let every knee bow, of things in Heaven, and things on Earth, and things under the Earth; and let every tongue confess, that thou, O Lord, art most high in the glory of God the Father.*

Baptism.

Baptism.

THou hast fulfilled all Justice in thy self, and all Mercy to us; cleanse us, O Lord, and we shall be clean; teach us to pray, and we shall be heard. Heaven it self will be opened to us, and the Spirit of Grace descend upon us, and dwell and govern in our Hearts for ever. Wash away our Sins, O thou adored Redeemer of the World, and our hopes are revived; reconcile us to the Father, O thou beloved Son of God! and our Peace is secured.

Fasting and Temptation.

LEad me, O thou blessed Spirit! into thy pious Solitude, and there speak to my Heart; teach me, O holy Jesu! though slow and weak, to follow as I can thy sacred steps, in Fasting and Retirement, in Prayer and Contemplation, that my Body may be temperate, and my Soul devout, and both eternally saved. Every where, I see, Temptations may endanger; but every where, I see, my Saviour can conquer. Deliver me, O Lord, from the assaults of mine Enemies, and the corrupt inclinations of my own Nature.

Conversion of Mary Magdalen.

O The sweet Spirit of our blessed Saviour! how readily he entertains a returning sinner! how graciously he repeats and dwells on every passage of their Conversion; exalting each little circumstance with a rare Industrious Eloquence, and closing all with a full and general Pardon! *Many sins are forgiven her, for she loved much.* O the strange efficacy of perfect Charity; it instantly changes the most vicious Life into a course of heroic Virtue; it instantly turns the most dreadful Wrath of God into Peace and Joy, and everlasting Mercies.

The Woman taken in Adultery.

B Lind and uncharitable self-love! why so maliciously seek the shame of others, while our selves should blush at our own follies? Why so tenaciously press for severity against them, while our own Souls are under the same condemnation? Jesus alone is the Judge of Mercy; who, if we repent, will graciously forgive us; and, if we sin no more, will gloriously save us. When he turns away his Eyes, 'tis to forbear our punishment, and expect our amendment; when he looks on us again, 'tis to comfort our fears, and absolve our sins.

Anoints

for the Sacrament.

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*Anoints the Eyes of the blind with Clay
and Spittle.*

WE need not go to thy secret Coun-
fels, O Lord, to find out the
source of our Calamities: Alas! our own
ingratitude is too plain a reason, and our
great and many sins too visible a cause.
But O do thou relieve us for thine own
glory, that the works of thy Mercy may
be manifest in us. We are the Beggars,
who are born blind, and our own mis-
carriages have encreased our darkness.
We are the Beggars, who idly sit by the
way, and make not one step of progress
towards our Eternal End.

Mary's choice of the one thing necessary.

Here we, alas, are perplext with a
thousand Cares, and our Minds di-
stracted with a multitude of trifling Pro-
visions, while all that's necessary is but
one thing. Teach us, O Lord, to chuse
that best part, which shall never be taken
away from us. We run up and down,
and weary our Selves, and bring home
nothing but our own disquiet, while we
might stay with thee in peace, and sweet-
ly contemplate thy mercies, and increase
our love of the joys thou hast prepared
for us.

Washing the Disciples Feet.

Down then, proud Heart, down to the meanest Offices of Charity for thy Neighbour ; down, and on thy knees even wash his Feet, if that will make him clean. See how thy Lord and Master gives thee Example ; see how thy God and Redeemer stoops full as low to his Servants. O merciful Jesu ! wash me thoroughly from my Sins, and wipe away all Iniquities ; say to my stubborn Soul, exalt thy self no more, but learn henceafter to be humble and meek.

Last Supper.

THis, O my Soul, is the Passover thy Lord so earnestly desired to eat before his suffering ; this is the Lamb that was slain from the beginning, and daily shall be offered to the end of the World. O dear Memorial of our Saviour's Love to us ! O powerful attractive of ours to him ! no more will he now entertain us with Types and Figures, but really feed us with his own Presence, preparing our appetite with his heavenly Antepast, for that new and glorious and eternal Feast in the Kingdom of his Father.

A Soliloquy for the Morning.

O Thou Saviour of the World, which didst purchase that Name with the price

for the Sacrament.

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price of thy own precious Blood, redeem my Soul from all Iniquity; the Deceits and Baits of Sin are many, with which I too oft am taken; the allurements of the World are more, with which I am too much intangled; the Violences and Assaults of the Prince that rules in the Air, most powerful, to whom I too often yield my self captive.

O thou Redeemer of Mankind, redeem my Soul from his tyranny, and base slavery, I beseech thee; let not any one sin reign in my mortal Body, lest I obey it in the lust thereof; but as thou didst shed thy Blood to redeem me from this Vassalage, so suffer me not to be any longer a slave to Sin and Satan, but deliver me from his Bondage, free me from his Thralldom, and as I formerly served my Lusts and Vain Affections, so hereafter let me serve thee in righteousness and holiness all the days of my Life.

Let thy Name be praised by me, and be ever had in perpetual remembrance; and let the Majesty of thy Power, the Greatness of thy Mercy, and the Mercy of thy Righteousness, be glorious for ever and ever; and let the whole Earth be filled with thy Glory. *Amen, Amen.*

A Penitential Psalm, LI.

HAve mercy upon me, O God, after thy great goodness; according to the multitude of thy mercies do away mine offences.

Wash me thoroughly from my wickedness, and cleanse me from my Sin.

For I acknowledge my faults, and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight, that thou mightest be justified in thy saying, and clear when thou art judged.

Behold I was shapen in wickedness, and in sin hath my Mother conceived me.

But so, thou requirest truth in the inward parts, and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean; thou shalt wash me, and I shall be whiter than Snow.

Thou shalt make me hear of Joy and Gladness, that the bones which thou hast broken may rejoyce.

Turn thy face from my sins, and put out all my misdeeds.

Make me a clean heart, O God, and renew a right Spirit within me.

Cast

for the Sacrament

121

Cast me not away from thy presence,
and take not thy holy spirit from me.

O give me the comfort of thy help
and gain, and establish me with thy free
spirit.

Then shall I teach thy ways unto the
wicked, and sinners shall be converted
unto thee.

Deliver me from blood-guiltiness, O
God, thou that art the God of my health,
and my tongue shall sing of thy righte-
ousness.

Thou shalt open my Lips, O Lord, and
my mouth shall shew forth thy praise.

For thou desirest no sacrifice, else
would I give it thee, but thou delight-
est not in burnt offerings.

The Sacrifice of God is a troubled
spirit; a broken and contrite heart, O
God, shalt thou not despise.

O be favourable and gracious unto Si-
on, build thou the walls of Jerusalem.

Then shalt thou be pleased with the
sacrifices of righteousness, with the burnt
offerings and oblation; then they shall
offer young bullocks upon thine Altar.

Glory be to the Father, and to the Son, and
to the Holy Ghost.

As it was in the beginning, is now, and
ever shall be, World without end. Amen.

A

A Confession of Sins for Friday Morning

A Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all Men, I acknowledge and bewail my manifold sins and wickedness, which I from time to time most grievously have committed against thee, by thought, word and deed, against thy Divine Majesty, provoking most justly thy wrath and indignation against me: I do earnestly Repent, and am ** Here name I heartily sorry for these my particulars, ** the remembrance of them is grievous unto me; the burden of them is intollerable. Have mercy upon me, have mercy upon me, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive me all that is past, and grant that I may ever hereafter serve and please thee in newness of Life, to the honour and glory of thy Holy Name, through Jesus Christ our Lord. Amen.

O Lord, forgive my sins, the sins of my Soul, and the sins of my Body, the sins of my Youth, and the sins of my Age, my secret and my whispering sins, my presumptuous and my crying sins, the sins which I have done to please my self, and

and the sins which I have committed to please others; forgive me my wanton and idle sins, forgive me my serious and deliberated sins, forgive me those sins which I know, and those which I know not, the sins which I have strived so long to hide from others, that now I have even hid them from my own memory; forgive them, O Lord, forgive them all, and of thy great goodness let me be absolved from my Offences.

O God, whose nature and property is ever to have mercy and forgive, thou hast compassion upon all men, and hatest nothing that thou hast made, nor wouldst the death of a sinner, but rather that he should turn from sin and be saved, mercifully hear the devout and lowly Prayers of me the unworthiest of thy servants, and spare me, and all those which confess their sins unto thee, that we whose Consciences by sin are accursed, by thy merciful and gracious pardon may be absolved, through Jesus Christ our Lord. *Amen.*

Friday's Exercise in the Evening.

Meditations on the Passion of Christ.

Satan enters into Judas.

AND is it possible at this very time to plot the Death of thy Master, when he was just a doing for thee, and all the World, the most strange indearing action that an infinite Wisdom could devise? God can draw good out of evil; but wo to that man by whom the evil comes. Never, O my Lord, let me presume on my own strength, never let me despair of thy grace, but with a prudent fear suspect my self, and with an humble confidence rely on thee.

Christ in the Garden.

AND now prepare thy self, my Soul, to see the strangest and the truest Tragedy, that ever drew tears from the sad Spectators Eyes. Behold thy dearest Lord entering the fatal Garden: follow him thither, and never leave him till thou seest him ascend into his Glory. Watch and pray, lest you enter into temptation.

His Agony and bloody Sweat.

BEhold a sad and sudden change; our Lord pulled violently from his Friends, who now neglect to pity him: Our Lord laid prostrate on his Face, and earnestly praying to his Father, who refuses to hear him; this is indeed the beginning of my Saviour's sorrow; but, O how sharply it begins! 'tis true, an Angel comforts him from Heaven, but it only serves to raise his Conflict into an Agony, and heat his ardent Prayer into a sweat of Blood.

Judas betrayed Christ.

Wonder, O my Soul, and hate the hypocrisie of this accursed Wretch and when thy lips draw nigh thy Lord, never let thy heart be as far off. Betray the Son of God with a kiss! wonder, O my Soul, and love the incomparable meekness of thy dear Redeemer; and, when some fair Pretences tempt thee to offend him; remember the horrid Fact thou hast so often detested.

Led before the High-Priest.

SEE how the Insolent lead away their King, and the Lord of Heaven and Earth, bound as a slave; see how the politick great Ones flock together, to consult against their own and the World's
Re-

Redeemer. It was, indeed, expedient one should die for the People; or else all the Nations in the Earth had perish'd. But where, O my Soul! shall we seek this One that can save us? Not among Men, for they are sinners; not among Angels, for they are Creatures; and the All-wise Goodness will chuse the best; his only Son must be the Sacrifice.

They consult to put him to Death.

HOW eager Men are sometimes to undo themselves! Early in the Morning, immediately they meet, and busily consult with one another; and all to destroy an excellent Person, who only reprov'd their abuses, and taught them true perfection. Impiety, perhaps, may seem to prosper for a while, but is sure to end in everlasting Misery. Now but too late, the treacherous Judas feels the sting of a tormenting Conscience; now, but too late, he sees the importance of that truth which his Master so often had taught him; *What will it profit a Man to gain the whole World, and lose his own Soul?*

Pilate willing to release him.

UNhappy Judge! he knew our Lord was innocent, yet feared to acquit him; he knew they deliver'd him for envy

envy, yet had not courage to resist them. Set not our Lives, O Lord, in places that expose us to temptation, nor suffer us to be struck where our weakness lies. He saw the truth, and while 'twas safe, profess'd it; he urg'd heartily for our Saviour's release, and contriv'd expedients to effect it; but when they threatned his interest, he consulted with Humane Policy, and threw away his Conscience to save his Estate.

But they cried out the more, Crucifie him, Crucifie him.

O Monstrous Ingratitude! are these the People whose Diseases he had cured, whose Ignorances he had taught, whose Necessities he had supplied, and every Mercy no less than a Miracle; yet now they cry out, away with Jesus, and give us *Barrabbas*? O who would not look for a Clap of Thunder, to strike immediately dead such horrid Blasphemers? But our meek and humble Redeemer, who came to suffer for all, would have none punish'd for him. O strange inconsistency! is this the People, who but few days since strewed Branches in his way; and spread Garments under his Feet, and sung aloud *Hosannah* to the Son of David?

and

and nothing now, but, Away with him;
Crucifie him, Crucifie him:

Christ Scourged.

MY Soul, follow thy Redeemer, and see if the tears will give thee leave; see how cruelly the Soldiers treat him; how intollerably the Jews abuse him. And, when thy small crosses trouble thy little patience, remember thy Lord; think on thy Saviour. O what a throng of Sorrows are crowded here! Sorrows heaped up, and pressed down, and shaken together, and running into the Bosom, into the very Soul of Jesus.

Christ nailed to the Cross.

LOOK down, my Soul! for now thy God lies humbled at the feet of men; look down, and see thy dearest Lord spread naked on the Cross; and all his Wounds, by their violent pulling off his Cloaths, bleeding and smarting afresh; see with how meek a patience he offers his hands and feet to be bored through, and nailed to the tree of shame! see with what insolent shouts they rear up the Cross into the Air, and then with what spitefulness they pitch it down into the Earth; while the tender and delicate Body of Jesus hangs on nothing but four great Wounds! O crucified Love! was
ever

for the Sacrament. 129

ever Grief like this? Was ever Love like
thine? Thou wert numbred amongst the
Transgressors, that we might be numbred
amongst the Saints; thy Wine was min-
gled among Myrrh and Gall, that we
might drink of the pure Streams which
flow from the Throne of God; thou
wert made obedient to Death, even the
death of the Cross, that we might be
raised to life, even the life of thine own
eternal glory.

*My God, my God, why hast thou
forsaken me?*

MY Soul, if ever thou shed'st a tear,
if ever thou knewest a sigh, pre-
pare now thy tenderest Affections, to pre-
sent the utmost of sorrows; all this while
the Clouds were but gathering, now the
whole Storm falls at once on the head
of our Saviour; *My God, my God, why
hast thou forsaken me?* O doleful Specta-
cle! able to melt a Heart of Adamant!
behold his afflicted Mother, transfixt
with the Sword of Sorrow; behold the
beloved Disciple, and the rest of the
Friends of Jesus, weeping and mourning,
and languishing with grief; but above all,
behold the beloved Jesus himself hanging
on the Cross, and bleeding at his four
great

great Wounds, with all these in his Eye, and crying out in the bitterness of his Soul, *My God, my God, why hast thou forsaken me?*

Christ gives up the Ghost.

THUS died the Son of God; thus died the Saviour of the World; he died, and by his Death has taken away the sting of ours, and by his example taught us how to spend our last expiring Breath, *Into thy hands, O Lord, I commend my Spirit.* Defend us, O thou glorious Conqueror of Sin and Death! defend thy Servants in that dangerous passage; let not any terror amaze us, nor temptation overthrow us; but let every one die with hope in his heart, and these words on his lips, *Into thy hands, O Lord, I commend my Spirit.*

Ejaculations on the Life, Death, and Passion of Christ.

O My adored Redeemer, who tookest upon thee all our miseries, to impart to us thine own Felicities!

Can we remember thy Labours for us, and not be convinc'd of our duty to thee?

Can our cold hearts recount thy sufferings, and not be inflamed with the love, that suffer'd?

Can.

for the Sacrament.

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Can we believe our salvation cost thee
so dear, and live, as if to be saved were
not worth our pains?

Ingrateful we, how do we slight the
kindness of our God! how carelessly com-
ply with his gracious design!

For all his gifts, he requires no other
return, than to hope still more, and de-
sire still greater blessings.

For all his favours, he seeks no other
praise, than our following his steps to
arrive at his glory.

O Glorious Jesu! behold, to thee I
bow; and humbly kiss the Dust, in ho-
nour of thy death.

Behold thus low I bow, to implore
thy blessing, and the sure assistance of
thy special grace.

That I may wean my affections from
all vain desires, and clear my thoughts
from all impertinent fancies.

Thou tookest upon thee our infirmi-
ties, to bestow on us thy own perfecti-
ons.

Heal me, thou great Physician of my
Soul! and let me sin no more, lest a worse
thing befall me.

Heal me, by the mystery of thy holy
Incarnation, and the meekness of thy
humble Birth.

Heal

Heal me, by the precious Blood of thy Circumcision, and the Sweet, and ever blessed Name of Jesus.

Heal me, by thy gracious manifestation to the Gentiles, and the powerful influence of all thy miracles.

Heal me, by the exemplary obedience of thy Presentation, and the sovereign Blossom of thy Passion.

Heal me, by the joys of thy victorious Resurrection, and the triumph of thy glorious Ascension.

Heal me, by the memory of all thy Blessings; heal me, by the memory of this day's mercy.

Then shall my Life be entirely dedicated to thee, and all the Faculties of my Soul to thy holy Service.

My Mind shall continually study thy knowledge, and my Will grow every day stronger in thy love.

My Memory shall faithfully lay up thy Mercies, and both tongue and heart shall sing for ever.

A Prayer for Friday Evening, preparatory for the Holy Sacrament.

Most gracious Lord, who so lovedst the World, that thou gavest thy self to redeem it; and humbly tookst
upon

for the Sacrament. 133

upon thee our low Nature, that thou mightst familiarly teach us the truths of Salvation, and invincibly fortifie us against all persecution, and efficaciously draw us after thee into thine own Kingdom; by thy holy Life and precious Death, and glorious Resurrection? grant us, we beseech thee, so to meditate on these infinite mercies, and fill our Souls with the memory of this Love, which, as a pledge, thou hast ordained for us in this holy Sacrament of thy precious Body and Blood; grant that we may live in thy obedience, and die in thy favour, and rise again, to rejoice with thee for ever in thy glory.

O Eternal Father, who sentst down thy only Son to redeem the World, enslaved to Sin and Satan, by assuming our frail Nature, and powerfully teaching us both by word and example, its sole way to that bliss, for which we are created! grant, we humbly beseech thee, that the continual memory of his bitter Death and Passion on the Cross, may beget in us an utter disvalue of the Goods or Ills we meet with here, compar'd to the advancing our selves or others in the esteem of what we hope hereafter; through
the

the same our Lord Jesus Christ thy Son,
and our Saviour. Amen.

O God, who at the price of thy only
Son's last drop of Blood on the
Cross, hast won our hearts from this
life, and all the goods of it, to the sole
pursuit and hopes of thy self in eternity!
Possess, we beseech thee, and absolutely
dispose of what thou hast so dearly paid
for; mortifying us to this World, and
confirming our courage to fight manfully
under the banner of our crucified Jesus;
that we stand the shock of all tempta-
tions, and nothing in Life or Death be able
to separate us from thy love in him our
Glorious Redemer.

*The Grace of our Lord Jesus Christ, and
the blessing of God Almighty, Father, Son,
and Holy Ghost, descend upon me, and dwell
in my heart for ever. Amen.*

Saturday's Exercise in the Morning.

O UR next Duty in
Premeditation. this Exercise, is, the
Premeditation of the
benefits we are to receive; which we
must not omit, that we may be the
better

better stirred up to seek God, and to communicate at his Table with Joy and gladness ; for there is nothing makes us more cold and backward in such holy Duties than this, that we have not sufficiently tasted how good the Lord is to those that seek him ; the consideration whereof is alone able to move any Man to a longing desire after him.

I I.

Wherefore, having searched into our own Estate by a second examination, lest we should yet fall back to a luke-warm carelesness of what we are to do, and so become the more unfit to communicate at the Lord's Table, either to God's glory, or our own comfort, let us ever quicken our Devotion, with a reasonable premeditation before we come, or the Benefits which we are to receive by coming ; all which are comprehended in this one word, *life*, which we receive in the Lord's Supper, by receiving Christ, who is *life it self*, *John 14. 6.*

*Quickning
Graces.*

I I I.

Now, the Life of a Christian is either the Life of Grace here, or Glory hereafter.

The Life of Grace, which we ob-

G

tain

tain in this Sacrament, consists of two things :

First, a happy freedom from a two-fold evil ;

A freedom from Sin. First, of Sin ; from which we are freed by the Death of Christ ; whose Blood, if we rely on him, will make our Sins, though as red as Scarlet, to become as white as Snow or Wooll.

From Punishment. Secondly, of Punishment ; from which Christ hath redeemed us by the shedding of his Blood ; so that *there is no Condemnation to them that are in Christ Jesus,* Rom. 8. 1. Where we may with boldness say, *Who is he that Condemneth ? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God making intercession for us,* verse 34.

IV.

The second thing is, A comfortable enjoyment of a three-fold good.

Union with Christ and our Fellow-members. First, An inseparable Union with Christ our Head, *from whom nothing shall be able to separate us,* Rom. 8. 38.

And also with our Brethren and Fellow members in Love and Charity ; which David reckoned a good and pleasant thing, Psal. 133. 1. Se-

Secondly, A blessed strengthening of our Faith, whereof this Sacrament is a sure Seal; whence it shall come to pass, that we shall be able to resist the temptations of the Devil, (who strives, by all means, to make shipwreck of our Faith and us) and reply with *David*, Psal. 16. 9. *I have set God always before me, for he is on my right hand, therefore I shall not fall:* This is that which will make our hearts glad, and our flesh to rest in hope, as it is Verse 10.

Strengthen
our Faith.

Which bringeth in a third good, and that not the least, that God vouchsafeth to his People in this World, namely, *Peace of Conscience, and Joy in the Holy Ghost.*

V.

This is that which we are most carefully to seek after, and which, in the latter end, will be more worth unto us than ten thousand Worlds of pleasure which we can enjoy: And therefore *David's* counsel is, *Keep innocency, and take heed unto the thing that is right, for that shall bring a Man peace at last,* Psalm, 37, 38.

Peace of Con-
science.

Now, wherein can we better keep innocency, than by being carefully and faithfully

faithfully exercised in God's Service? And what greater comfort of Heart, and what greater peace of Conscience can redound to a poor sinful Soul, than the full assurance of the forgiveness of his Sins, and his inseparable Union with Christ Jesus? Which we receive, if we receive aright, by receiving the Sacrament.

VI.

A remedy against the Wiles of the Devil.

This is that, besides which there is nothing in us which shall be able to strengthen and comfort us against our Enemy the Devil, in the day of our departure hence; who will then be sure to affright us with the ugliness of our Sins, (tho' now in policy he covers them) that so he may, if it be possible, drive us to despair of God's mercy towards us: then (I say) by the help of a good Conscience, as *Samuel* resolutely spake unto the *Israelites*, *1 Samuel 12. 3.* saying, *Behold here am I; witness against me before the Lord, and before his anointed; whose Ox have I taken? Whom have I defrauded, and I will restore it to you? So shall we be able to non-plus our calumniating Enemy, and say:*

Behold,

for the Sacrament. 139

Behold, Satan, here I am, witness against me before the Lord.

Wherein have I done those evil things which I should not have done?

Wherein I have omitted those good Duties which I should have done?

When did I at any time despair of God's Mercy, or neglect the same?

When did I profane, or abuse his holy Sabbath?

When did I contemn, or neglect his Word and Sacrament?

Here I am, witness against me.

But my Conscience tells me, to my greatest Comfort, that I have diligently, according to my power, performed what I ought, and therefore thou hast no part in me.

VII.

If we can thus clear our selves, then shall we be able to say with St. Paul, *2 Tim. 4. 7, 8. The time of my departure is at hand, I have fought a good fight, I have finished my course, I have kept the faith; and that which followeth hereupon is, henceforth is laid up for me a Crown of righteousness.*

The benefits we shall receive hereafter.

This Crown is that benefit which we shall receive after this Life of Grace is ended, in the life of Glory.

In the mean time, while we live here, we shall receive, though not this Crown actually, yet the full assurance thereof: Believing, with *St. Paul*, that it is laid up for us, which the Lord, the righteous Judge, shall give us at the last day.

VIII.

These are the Benefits which every true Communicant receiveth at the Lord's Table; wherefore, as we desire to receive these Benefits, which pass all understanding, let us carefully meditate thereon, that we may be the more inflam'd with the desire of them.

But because all that we can do is nothing without God's blessing, we are,

Prayer. in the next place, to pray to

God, that he will be pleased to bless our endeavours, and to accept us in his Son, which is the third Duty required of us in our Preparation: Without the due Performance of which, tho' otherwise we have diligently prepared our selves, we cannot expect to receive any comfort of Soul with the Bread and Wine, because God only giveth that unto us, and he is Debter unto no Man; let us therefore seek unto him by Prayer, for a blessing, who is the giver of all blessings.

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A Prayer for Saturday Morning, for God's blessing on our endeavours, in preparing our selves for the Holy Communion.

O Lord, most holy, gracious and merciful, look down upon me with thine Eye of Pity and Compassion ; as thou hast commanded me to pray, so teach me how to pray ; put sweet Incense into the Censer, and that it may burn the better, inflame my Heart with Spiritual Fervour. Behold, Lord, I fly unto thee ; open unto me the Door of thy Sanctuary, that I may enter in, and offer up unto thee my Supplications, after that absolute Form of Prayer which thou thy self hast taught me.

A Brief Examination of the Lord's Prayer.

[*Our Father which art in Heaven,*]

O H, make a stop here, poor Sinner, before thou goest any farther ! Hast thou a Father in Heaven ? Where is the Duty thou should'st tender ? Dost thou use him like a Father, much less like a Heavenly Father, when thou preferrest the pleasures of Sin, which last but for a Season, before his Honour, which endures to Eternity ?

[1. *Hallowed be thy Name.*]

Oh, with what tongue canst thou utter *hallowed*, seeing his Name, which is great, wonderful and holy, hath by thee been so much dishonoured, and blasphemed?

[2. *Thy Kingdom come.*]

O shake and tremble! dreadful to thee, will be the coming of his Kingdom, for thou hast ascrib'd to thy self what was due unto him; and when the foundation of the Earth shall be shaken, the whole World dissolved, and thou brought forth naked, to be publicly judged, thou wilt be accused of seeking to rob God of his Kingdom.

[3. *Thy will be done in Earth, &c.*]

Dost thou pray, that this Will may be done, when thy Will was never inclin'd to perform what thou oughtest to do? No, it has been the least of thy care on Earth to do his Will, as it is done in Heaven.

[4. *Give us this day our daily Bread.*]

Oh, has he not granted thy Suit? Has he not strengthened thee with the staff of Bread? But hast thou walked in the strength thereof, to his honour, or requited him with an offering of his own, by casting thy Bread upon the Waters?

[5. *For-*

for the Sacrament.

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[5. *Forgive us our Trespases. &c.*]

Oh, they are many! many in quantity; heavy in quality; yet as a spark in the Sea, so has he drowned them in the Ocean of his mercy. Thou desirest to be forgiven as thou dost forgive: Oh forgive then, that thou mayst be forgiven! Few be the Arrears which thou canst demand of thy Brother, in comparison of those which are owing by thee to thy Maker.

[6. *Lead us not into temptation, &c.*]

And yet thou wilt not cease to lead thy self into temptation. He is ready to bestow his Grace upon thee, to send his holy Spirit to guide thee; to spread his Banner over thee: yet while thou prayest not to be led into temptation, thou willingly leadest thy self into that which thou in thy Prayer desirest to prevent. In delivering thee from evil, how many Deliverances has he wrought for thee? How often has he snapped the Spear in pieces, which might have dispatched thee? Broken those Arrows, which might have wounded thee? Taken thy foot out of the snare, which had intrapped thee? Nay, how often hast thou gone down even unto the Gates of Hell, and lest thou shouldest enter in, he with-held thee? How often hast thou

drawn near even unto the Gates of Death, and lest they should take thee in, he preserv'd thee? Thus hath he delivered thee from all evil: And yet for all this goodness, thou hast requited him with evil.

[*For thine is the Kingdom, &c.*]

Oh, how ready thou art here to acknowledge his power, and yet to deny it in thy Life? But confess thou must his power, not only with thy mouth, but Heart and Practice of a good Life, if ever thou meanest to partake with him in the Kingdom of Glory.

O My sweet Saviour, as thou hast taught me by this absolute Form of Prayer, how I am to make my Prayer, and hast promised to grant me my Request, if I pray effectually as I ought; so kindle in my heart true Devotion, that no place may be left for destruction: Here hast thou taught me how, and in what manner I am to pray; O let me not lose the benefit of it, by losing my self when I pray, I humbly intreat thee, O Lord, to admit me a partaker at thy heavenly Table, for thy alone sake, who hast Purchased my Ransom with thy precious Blood, and who livest
at

at the right hand of the most High.
Amen.

Saturday's Exercise. *Meditations in
the Evening.*

Deliver us, O Lord, from envying
the prosperity of any, or plotting
maliciously to suppress the Truth: De-
liver us from persisting in any known sin,
or tempting others to conspire with us
in our wickedness. Whatever we do will
certainly come to thy Ears, O thou great
Governor of the World! And nothing
but thy Mercy can persuade thee, or se-
cure us. Deliver us, O Lord, from be-
ing tempted by others, and engaging our
consent to their sinful Enticements: De-
liver us from acting wickedly, when we
have consented weakly, especially those
infectious Sins, which spread far, and
corrupt Prosperity.

II
Infuse, O Lord, into our hearts, that
holy fire which thou camest to kindle
on the Earth, that by its light we may
understand thy word, and by its heat be
inflam'd with thy Love, and by both be
enabled to argue for Patience; is it not
fit we should suffer a little, to enter into
the

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the glory of Christ, since himself says, 'twas necessary he should suffer so much to enter into his own? Stay with us, gracious Lord, when thou seest our Evening approach, and the vigour of our Spirit begin to decline; stay with us, O thou blessed bread of Heaven! and open our eyes to know thee, and strengthen our hearts to take up our Cross and follow thee.

III

Lord, without thee, our labour is in vain; and without our labour, our hope is presumption: but if we do our best, thou art sure to be with us; and, if thou art with us, we are sure to be happy, an hundred-fold in this World, and in the other life everlasting. Give us, O Lord, a piercing Eye to see thee; and ready Tongue to confess thee, and a generous Heart to come fearlessly to thee; for, if thou bless us, we cannot but be safe; and, if we obey thee, thou wilt abundantly bless us.

A Prayer for Saturday Evening.

O Lord, fit and prepare my Heart, for thy Sabbath, thy Sanctuary, and thy blessed Sacrament. I know, O Lord, that this Sacrament which I so earnestly look after, is not only meant for those that are

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are in health, but Physick also for the sick, and doth not only refresh the righteous, but cleanseth those that are sinners also. If I am weak, by it I shall be strengthened; if in health, by it I shall be preserved; and if dead in Sin, by it I shall be revived. I humbly therefore intreat thee, O Father, as *David did admit Mephibosheth to his Table*, 2 Sam. 9. for his Father's sake, so thou wouldst suffer me to be a Partaker of thy heavenly Table, for thy Son's sake, who with so great labour and sorrow did regenerate us by his death on the Cross, who liveth and reigneth with thee, and the holy spirit for ever, *Amen.*

Sunday's Exercise in the Morning.

This being the Morning you intend to receive, you ought to get up early, at least by Five of the Clock in the Summer, and Six in the Winter, to examine the estate and qualification of your Soul; and after your Morning Prayers, break forth this Meditation.

*A Meditation for Sunday Morning,
at home.*

THE Son of Righteousness is now arose with healing in his Wings, and hath chased away all the Clouds of darkness. The Bridegroom is up, and the Children of the Bride-chamber are dressed, and have trimmed their Lamps; O let us make hast unto the Marriage-Feast. This is the day which our Lord hath made, let us be glad, and for ever rejoice. This is the Day he hath Sanctified to himself, and called by his own most holy Name, that in it we may meet to adore his greatness, and admire the wonders of his infinite power, that we may remember his innumerable Mercies, and deeply imprint them in the center of our hearts.

I F.

Worthy art thou, O Lord, of all our time; worthy the praises of all thy creatures. Every moment of our Life is bound to bless thee, since every moment subsists by thy goodness. 'Tis not to encrease thine own happiness, thou callest upon us poor Worms to serve thee, but that our wearied hands may

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may be relieved with rest, and enabled to lift themselves up to thee : That the ignorant minds may be taught thy truth, and learn the way to everlasting happiness ; that the love-prepared Souls may approach thy holy Table, and Feast their Souls with that delicious Banquet.

III

Come, all you dear-bought Souls of so gracious a God, whom he daily entertains with innumerable Mercies : Come, all you Children of so loving a Father ; for whom he has provided an eternal Feast, to tast the delicious Food of Angels ; to eat and drink his Body and Blood, so to become entirely one with him, while we feed on his Body, and are govern'd by his Spirit. Rise then, my Soul, and take thy swiftest wings, and fly to the Presence of this great Mystery. Arise, and leave the World behind thee, and run with gladness to salute thy Lord.

IV

There we shall see the Lord of Glory, vested under the familiar Forms of Bread and Wine ; He, who the Seraphims prostrate, adore, and fly with all their Wings, to perform his Commands. He, who came down to die for us sinners,
and

and ascended again above the highest Heavens: himself is there, and graciously stays our coming, to receive our Prayers, and by his tender mercy to send us home with his Blessing. He's there, tho' not discern'd by common sense; nor the Mysteries of his Presence comprehended by ordinary reason; yet may a lively Faith pass through the Vail, and confidently enter into the Holy of Holies. A Faith, that works by Love may enter, and fill it self with Cœlestial *Manna*. Behold, O Lord, I believe, and hope; perfect, by thy vigorous Grace, my faint Endeavours.

A Prayer for Sunday Morning, on the Holy Sacrament at Home.

O Holy and immortal God, who hast prepared a Feast for all those that fear thy Name. I confess my self to be a most grievous and wretched sinner, not worthy to approach before so great a God as thou art, and altogether unfit to receive thee under the roof of my Soul, in respect of the stains and pollutions it is guilty of; neither is it adorned with those Gifts and Graces as thy Majesty and Presence requires, and therefore am afraid to draw near unto thee.
But.

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But when I consider thy comfortable saying, that thou dost not desire the death of a sinner, but rather that he should turn unto thee and live : and thy blessed invitation, how lovingly, with the arms of thy mercy stretched out, thou hast summoned all, that are heavily oppressed with the burden of their sins, to come to thee for comfort and refreshment. And lastly, thy usual practice in pitying and relieving those which were cast down with the thoughts of their transgressions, as the Thief upon the Cross, Mary Magdalen, the Woman taken in Adultery, the Publican, St. Peter and Paul, (all of them sinners) I am comforted and emboldned to come unto thee, assuredly trusting, that thou wilt of thy goodness supply my defects, and make me a worthy receiver of the high Myſtery and Benefit of thy blessed Sacrament, whereof my self I am altogether unworthy.

Stretch out thy right hand, O sweet Jesu, to me thy poor Servant, and out of the rich treasure of thy mercy supply my necessities, that hereby I may be made a living Temple to thee, and an acceptable habitation for thine honour to dwell in. And grant, that being cleansed by thy mercy and goodness, I may, by
thy

thy Grace and Power, persevere in all godliness and holiness of conversation, to the end of my days, and attain to that blessed place where thou reignest, with the Father and blessed Spirit, World without end. *Amen.*

Now repair to the Church, and endeavour to be there before the beginning of Divine Service. Being entred the Church, kneel down and lift up thy Heart to God in these, or the like Ejaculations.

HOW amiable are thy Tabernacles,
O Lord of Hosts, *Psal. 84. 1.*

Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth, *Psal. 26. 8.*

O let the words of my mouth, and the meditations of my heart, be now and ever acceptable in thy sight, O Lord, my strength, and my redeemer, *Psal. 19. 14.*

Gracious is the Lord and Righteous; yea, our God is merciful, *Psal. 116. 5.*

I will walk before the Lord, in the Land of the Living, *Psal. 116. 9.*

Then use this, or the like Prayer.

Lord, I beseech thee, strengthen me against all the temptations of Satan, who stirreth up his subtilty, and evil devices, to draw away my heart from thee; and freely accept the Prayers which I shall

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shall now make unto thee, both for my self and others, my fellow-members, through Jesus Christ our Lord. *Amen.*

Which done, join with the Congregation in the Divine Prayers and Service of the Church.

In which we are carefully to observe two things.

First, For whom we ought to Pray ; and that is not for our selves only, but others also, *Pray for others.* according to the Counsel of St. James, Chap. 4. v. 16. *Pray one for another :* which we learn from the Pattern of the Lord's Prayer, left unto us by Christ himself.

Secondly, How we ought to Pray ; and that is,

First, In Humility, with a feeling of our own wants, *Humility.* for which the poor *Publican* was rather justified, than the proud Pharisee, for his vain boasting, Luke 18. 14.

Secondly, In a settled and fervent Devotion ; when we Pray *Zeal.* our minds ought not to be fixed on any thing else, (as many God knows are) for God will have the whole heart or none.

Thirdly, In Faith ; with *Faith.* confidence that we shall receive

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receive what we ask ; for *he which wavereth*, that is, not believeth, *let not that man think, that he shall receive any thing from the Lord*, James 1. 7.

If we be deficient in any one of these conditions, we ask amiss, and so shall receive accordingly. Wherefore, as we desire to receive comfort and benefit by the Lord's Supper, let us seek unto God for it : and as we hope to have our Prayers heard, let us pray both for our selves and others, in true humility, fervency, and devotion, and assured hope of obtaining.

If there be any space before the Divine Service begins, (read this Abstract of Doctrine of Jesus Christ, which ought to be used before the Communion) if not, after Sermon.

I Am the way, the truth, and the life : no man cometh unto the Father, but by me, *John* 14. 16.

The time is fulfilled, and the Kingdom of God is at hand ; repent ye, and believe the Gospel, *Mark* 1. 15.

Come unto me all ye, that labour and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me, for I am meek, and lowly in heart, and ye shall find rest unto your souls.

For

for the Sacrament. 155

For my yoke is easie, and my burden is light, *Matth. 11. 28, 29, 30.*

All things whatsoever that men should do unto you, do you even so to them: for this is the Law and the Prophets, *Matth. 7. 12.*

This is my commandment, that ye love one another, as I have loved you.

Greater love hath no man than this, that a man lay down his life for his friend.

Ye are my friends, if ye do whatsoever I command you *John, 15. 12, 13, 14.*

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.

That you may be the Children of your Father which is in Heaven: for he maketh his sun to rise on the evil, and on the good, and sendeth rain on the just, and on the unjust, *Matth. 5. 44, 45.*

Be ye merciful, as your Father also is merciful.

Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven.

Give, and it shall be given unto you, *Luke 5. 36, 37, 38.*

Take heed and beware of covetousness; for a man's life consisteth not in the abundance of things which he possesseth, *Luke 12. 15.*

Enter ye in at the strait gate, for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.

Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it, *Mat. 7. 13, 14.*

He that taketh not his cross and followeth after me, is not worthy of me, *Matth. 10. 38.*

In the world ye shall have tribulation: but be of good chear, I have overcome the world, *John 16. 33.*

Lo, I am with you always, even unto the end of the world, *Mat. 28. 20.*

Watch and Pray, that ye enter not into temptation: the Spirit indeed is willing, but the flesh is weak, *Matt. 26. 41.*

Let your loins be girded about, and your light burning.

And ye your selves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately, *Luke 12. 36, 37.*

Take heed to your selves, lest at any time

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time your hearts be over-charged with surfeiting and drunkenness, and cares of this life, *Luke 21. 34.*

The hour is coming, in the which all that are in the grave shall hear his voice.

And shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation, *John 5. 28, 29.*

When Sermon is ended, fall upon your knees, and with all reverence, say,

I Will wash my hands in innocency, and so will I go to thine Altar, O Lord.

O God, dispose me to offer unto thee the Merits of the Life and Passion of thy well-beloved Son. At this present I offer unto thee, in the Union thereof, my Understanding, my Will, my Memory, my Thoughts, my Words, my Works, my Sufferings, my Consolations, my Good, my Life, all that I have, and all that I can ever pretend unto, which I beg of thee to accept for his sake, who laid his life down for me, and all the World, even the blessed Jesus.

I will go unto the altar of my God : even unto the God of my joy and gladness.

I will offer thanksgiving unto my God;
and pay my vows unto the most High, yea,
even in the presence of all his people.

*Before the Consecration, when the Minister is going towards the Holy Table, seeing the Table spread, and the Element set thereon, entertain
thyself with this Meditation.*

Consider, O my Soul, what place thou art come unto, namely, the Table of the King of Kings, and Lord of Heaven and Earth. I acknowledge, O Lord, my great unworthiness, to be admitted into thy presence; but I humbly beseech thee, let thy blessed Spirit guide me, that I may behave my self in Body by a reverent and seemly gesture; and also in mind, laying aside earthly cogitations, and that in a two-fold respect. First, because the place is holy, and therefore ought not to be prophaned by any unseemly behaviour; for thou commanded'st thy servant *Moses*, *Exod. 3. 5.* Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Secondly, as the place is holy, so thou, O God, art here amongst us, according to thy promise in thy Holy Gospel, *Mat. 18. 20.* Where two or three are gathered together in my Name, there am I in the midst of

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of them. Thou art in the midst of us, beholding not only our outward gesture, but our very hearts and affections ; and ready to reward those that honour thy holy Name, and to punish all such as dishonour thee, by prophaning and abusing thy holy Ordinance, which we do, if our carriage be not with fear and reverence.

Then add,

Glory be to thee, O Crucified Love, who at thy last Supper didst ordain this holy Mystery, the Sacrament and Feast of Love.

It was for the continual remembrance of the Sacrifice of thy Death, O blessed Jesu, and of the Benefits we receive thereby, that thou wast pleased to ordain this sacred and awful Rite : All Love, all Glory be to thee.

O Jesu, let the propitiatory Sacrifice of thy Death, which thou didst offer upon the Cross, for the Sins of the whole World, and particularly for my sins, be ever fresh in my remembrance.

When we hear the Minister say, Draw near with Faith, and take this holy Sacrament to your comfort, lift up your Heart, by this or the like Ejaculation.

O Lord, I am not worthy, by reason of my manifold sins, to approach

H

unt^o

unto thee: but seeing it hath pleased thee, out of thy abundant mercy and goodness to call me, behold, in all humility and obedience, I come.

Then join in Prayer with the Minister, After the Minister inviteth all to lift up their hearts to God, and the Preface is ended, therefore with Angels and Arch-Angels, &c. may be said as followeth,

TO thee, the Creator of all things visible and invisible: to thee, the Treasure of eternal Blessings: to thee, the Fountain of Life and immortality; to thee, the absolute Lord of the whole World, be given, as due is, all Praise, Honour, and Worship. Let the Sun, Moon, and Quire of Stars; the Air, Earth, Sea, and all that is in the cœlestial and elementary World, bless thee. Let thy *Jerusalem*, thy Church from the first-born thereof, already enrolled in Heaven, glorifie thee. Let so many elected Souls of Apostles, Martyrs, and Prophets; let Angels, Arch-Angels, Thrones, Dominations, Principalities, Powers, and Virtues; let the dreadful Cherubins and Seraphins perpetually sing the Hymns of thy Triumphs.

Holy, holy, holy, Lord God of Hosts, Heaven and Earth is full of thy Glory; save us, O thou that dwellest in Heaven, the Palace of thy Majesty. O

O Lord Jesus, thou art the everlasting Son of the Father. When thou tookest upon thee to deliver Man, thou cloatest thy self with Flesh in the Virgin's Womb ; when thou hadst overcome the sharpness of Death, thou didst open unto us the Kingdom of Heaven ; thou sittest at the right hand of God in the Glory of the Father, and shall judge both the quick and the dead. O Lord, help thy servants, whom thou hast redeemed with thy most precious Blood.

In time of the Consecration, we ought seriously to settle our minds on the Elements, and the Actions about them, for the better stirring up of our devotion : and so meditate thus ; first, when we hear the Minister read the words of Christ's Institution, and see him take the Bread and Wine, raise up thy heart, and say,

WHat Tongue is able to express, or Heart joyfully and thankfully to meditate enough on the great Love of God, in setting apart his Son, for the Redemption of us his Enemies, and that he should chuse these Elements, and set them apart to be distributed unto us as Seals and Pledges of the same ! Ah Lord, who is there that truly loves thee, when thou givest him two distinct pledges of thy Love, can be content

H 2.

with

with one only, what lover can endure to have one half of thy love with-held from him ; and therefore all Love, all Glory be to thee, for giving of both.

When we see the Bread broken, and the Wine poured out, we ought to be exercised in a two-fold Meditation.

First, Of Comfort ; considering that the Bread is broken, and with Wine poured out, not only to be the more divisible to the Communicants, but chiefly to represent unto us the crucifying of Christ's Body, and the shedding of his Blood for our Sins ; *for he was broken for our iniquities,* Isa. 53. 1. By which is not meant, that any Bone of him was broken, but that he was crucified : whence we should every one of us gather this comfort, saying to our Souls.

O Blessed Jesu, thy blessed Body was torn with Nails, broken on the Cross, and suffered an accursed Death for me ; but my Sins have much more occasioned thy Torments, even more than the very Crucifiers ; they crucified thee but once, but I have, as much as in me lay, crucified thee daily ; they crucified thee, because they knew thee not, but I have known both what thou art in thy

thy self, *the Lord of Glory*, and what thou art to me a most tender and merciful Saviour, yet I have still continued to crucifie thee afresh; but by thy Merits I trust I shall escape the curse of that Death, which is due unto me for my sins.

Secondly, Of Sorrow, and that for our sins; the grievousness of them was such, *Sorrow.* that they could not be satisfied for, without the precious Blood of Christ Jesus: these were the Spears that pierced him to the Soul, those were that which drew his precious Blood from his side: and the consideration of this should breed in us a hearty sorrow, that we, so vile wretches as we are, should thus wound so loving a Redeemer; and certainly, if we do not grieve for those sins, for which he hath so much smarted, we may justly fear, that the stupid Earth, the hard Rocks, and the dark Graves, which trembled, quaked, rent and opened at his Death, shall one day rise up in judgment against us, and condemn us.

*When therefore we see the Bread broken, &c.
let every one thus meditate.*

O Miserable and vile Wretch that I am, that I by my sins should thus
H 3 wound

wound my merciful and loving Redeemer, that I should be the cause of those great Agonies of thy Soul, which drew from thee that bitter cry, *My God, my God, why hast thou forsaken me?* And all this thou sufferedst only to keep me from perishing. O what unexpressible thanks do I owe so loving a Jesus! thou hast reprieved me from that wrath, my sins have long ago deserved: O raise my Soul to the highest pitch of a zealous and hearty Thankfulness, that I may praise and magnifie that Mercy which hath redeemed me by so great a price.

When the Minister is receiving in both kinds himself (considering we are in the presence of God, who seeth and knoweth the very Secrets of our Hearts) we should pour out our Souls unto him, in this or the like Soliloquy.

O Ever blessed Jesu, I do humbly and sincerely acknowledge, with the good Cenſurian, that I am not worthy that thou shouldst enter under my roof, much less to come and sup and dwell with: but seeing it is thy good pleasure to vouchsafe me this favour; cleanse me, I beseech thee, from all my sins, that I may entertain thee in a pure and sanctified Heart; strengthen my Faith, that I may fully rely on thy Mercy and Goodness; comfort me with thy holy and blessed Spirit, and
so

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so dwell with me for ever here, that at the last I may live with thee for ever hereafter in thy Kingdom of Glory. Grant this, O blessed Redeemer, for thy Mercies sake. *Amen.*

Ejaculations to be used before receiving the Blessed Sacrament.

I Have sinned, and what shall I do unto thee, O thou preserver of me, and all mankind?

[Here recollect some of thy greatest Sins.]

If thou, Lord, shouldst be extream to mark what I have done amiss, O Lord, who may abide it?

But with thee, O Lord, there is mercy, and with thee there is plenteous redemption.

He who made the Sun to enlighten our steps, throughout the pilgrimage of this short life.

Has he ordained no Guide to conduct our Souls, in the difficult way to their eternal home?

He who feeds the Ravens that call upon him; has he not provided bread for his Children?

He has; and still his Mercy furnishes means, to perform whatever his Justice commands.

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As soon as we are born into this World of danger, his vigilant Baptism stands ready to save us.

Ready to wipe out the guilt of our Birth, and write our new Names in the Book of Life.

What all Eternity could never have worn off, a little sprinkling of Water washes away.

When we are come to riper years, and a fit capacity of professing our Faith.

His last Will and Testament mysteriously strengthens us, and cherishes and confirms our growing belief.

Behold ! even the greatest Riddle of Bounty, that out of the feeder himself comes food for us.

The Bread of life which came down from Heaven, is here distributed to nourish our Souls.

The Cup of the New Testament, in Jesus his Blood, is here to be received for our Salvation.

O Souls, redeemed by the blood of Jesus, and nourish'd by the Flesh of his Sacred Body.

Why melt you not away into Tears of Joy, for being so regarded by the King of Heaven?

Why

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Why not at least dissolve into Tears of Sorrow, for so little regarding him?

Who will not tremble with an amorous reverence, that stands in the sight of so great a Majesty!

Who can forbear to be transported with joy, that thinks I'm going to receive my God!

Who can contain the over-flowing of his heart, while his Breast can say, here I have my God!

My great and Glorious God, who, meely out of love, thus gives me himself in pledge of my Salvation.

O infinite sweetness, how good it is for us to be here, and behold our Lord transfigur'd before us!

Here let us make a thousand Tabernacles; one, O my Jesu, for thee, and one for each of us.

That in our little tents we may dwell about thee, and lift up our hearts, and rejoice before thee.

O God, behold thy beloved Son, in whom thou art well pleased.

Hearken, I beseech thee, to the loud cry of his Blood, which speaketh far exceeding better things than that of *Abel*.

By his Agony and bloody Sweat in the Garden, by his bitter Passion and

Death upon the Cross, good Lord deliver me.

O Lamb of God, which takest away the sins of the whole World, grant me thy peace.

O Lamb of God, which takest away the sins of the World, have mercy upon me.

Immediately before Receiving.

CHrist, with the Benefits of his Death, doth now come to sanctifie my sinful but immortal Soul, in full assurance whereof I am to receive these Signs and Seals at the hand of his Minister.

Thou hast said, that he that eateth thy Flesh, and drinketh thy Blood, hath Eternal Life; and thou wilt raise him up at the last day.

Behold the servant of the Lord, be it unto me according to thy word. Come, Lord Jesus, unto thy unworthy Servant, as my trust is thou wilt.

Then with all possible devotion, join with the Minister in that short but excellent Prayer.

THE Body of our Lord Jesus Christ, which was given for me, preserve my Body and Soul unto Everlasting Life.
[Taking the Bread, with reverence proceed.]

I Take, and Eat this in remembrance, that Christ died for me, and will feed on

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on him with my Heart, with Faith and Thanksgiving.

By thy crucified Body deliver me from this Body of Sin and Death.

After receiving of the Bread, meditate thus:

O Blessed Jesu, I do heartily and steadfastly believe, that thou wast crucified upon the Cross, and that for me as well as all others; and as I have now received this holy Bread broken, whereby my Body shall attain nourishment, so I believe that I have also received spiritually thy Body crucified, with all the benefits thereof, the full pardon of all my Sins, and the strengthening and refreshing of my sinful Soul: this I believe, Lord, help my unbelief, for thy tender mercies sake. *Amen.*

At the receiving of the Cup.

WHat Reward shall I give unto the Lord, for all the Benefits that he hath done unto me? I will take the Cup of Salvation, and call upon the Name of the Lord.

O let this precious Blood of thine, purge and purifie my guilty Conscience from dead works, to serve thee, the living God.

Lord, of this leprosie of sin, if thou wilt, thou canst make me clean.

O rough my hard and stony heart, and say, but so as I may hear it, I will, be thou clean.

Then join with the Minister.

THE Blood of our Lord Jesus Christ, which was shed for me, preserve my Body and Soul unto everlasting Life.

[Here take, with reverence, the Cup, and proceed.]

I Drink this in Remembrance, that Christ's Blood was shed for me, and am thankful.

While we feel the Wine in our Stomach, we should thus meditate.

O Most blessed Redeemer, I do truly and heartily believe, that thy precious Blood was shed out of thy Sacred Body, as verily as I have received this Wine a part from the Bread, and that for the perfect remission of all my sins, as well as any others : And I do also believe, that with this Wine I have received thy most precious Blood, whereby my sins are fully washed away, and my Soul cleansed and purified : and that according to thy gracious promise, I shall never hunger nor thirst any more, because with this holy Bread and Wine I have received thy Flesh, which is Meat indeed, and thy Blood, which is Drink indeed ; with which I humbly pray thee

to

for the Sacrament.

171

to cherish and nourish my poor Soul, and to increase in me a hearty love, and a kind affection to these my fellow-members, who have been now partakers with me, that so we may serve thee as we ought, in holiness and righteousness all the days of our lives, and that nothing may be able to separate us from thy love, which I humbly beseech thee to grant for thy Mercies sake. *Amen.*

THou art worthy, O Lord, to receive Glory, and honour, and power, and thou hast created all things, and for thy will's sake, they are and were created.

Worthy is the Lamb that was slain from the beginning to receive power, and riches, and wisdom, and strength, and honour, and Glory, and blessing.

Therefore blessing, honour, glory, and power be to him that sitteth on the Throne, and to the Lamb for ever and ever. *Amen.*

I have sworn, and am stedfastly purposed to keep thy righteous judgments.

O hold thou up my goings in thy paths, that my footsteps slide not.

O Holy, holy, holy, Lord God Almighty, which was, and is, and is to come, receive my Prayers.

Eja-

*Ejaculations after receiving the Holy
Sacrament.*

Praise the Lord, O my Soul, and all that is within me bless his holy Name, which saveth thy life from destruction, and feedeth thee with the Bread of Heaven.

Oh, the depth of the Wisdom and Knowledge of God, how incomprehensible are his Judgments, and his ways past finding out !

Oh, my God, thou art true and holy :
Oh, my Soul, thou art blessed and happy.

*Ejaculations while others are Com-
municating.*

Happy are those Servants, whom when their Lord cometh, he shall find thus doing.

Be we followers of God as dear Children, and walk in love, even as Christ loved us, and gave himself an Offering, and a Sacrifice of a sweet favour unto God for us.

The hour cometh, and now it is, when the true worshippers shall worship the Father in spirit, and in truth.

Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth

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dwelleth in you? If any one defile the Temple of God, him will God destroy.

Behold, thou art made whole, sin no more, lest a worse thing happen unto thee.

A publick Thanksgiving after receiving the Blessed Sacrament, for our selves and others.

O Heavenly Father, look down from thy Sanctuary, from the Throne of thy Glory, upon the blessed Sacrifice, which our High Priest Christ Jesus, thy most innocent and sacred Son, doth offer unto thee, for the sins of his Brethren. Pardon the multitude of our Offences, and have compassion upon our miseries. Harken to the Voice of the Blood of that immaculate Lamb, which crieth out to thee, and standeth before thee at the right hand of thy Majesty, crowned with honour and Glory. Behold, O Lord, the Face of thy Messias, who hath been obedient to thee, even unto death; and put not his blessed wounds out of thy sight, nor the satisfaction he made for our sins, out of thy remembrance. O let every tongue praise and bless thee, in commemoration of thine infinite goodness, who didst deliver thy only Son, over

to

to death upon Earth, to make him our most prevalent Advocate in Heaven.

Petitions for others.

O GOD, bless our most gracious Queen *A N N E*, the Princess *Sophia*, and all the rest of the Royal Family; prosper them with all happiness, and make them instrumental to thy Glory.

O God, be mindful of all Pastors and faithful People, dwelling in all parts of the habitable World, in the Union of the Catholick and Apostolick Faith, and preserve them in thy holy peace.

O God, remember all those that travel by Sea or Land, and are expos'd to so many dreadful Dangers. Remember the many poor Prisoners and Exiles, who groan under miseries of this World.

O God, remember the Sick, and all such as are in any discomfort of Mind: remember the many poor Souls oppress'd with bitterness, who implore thy Succour. Remember also the Conversion of so many Heriticks, Infidels and Sinners, whom thou hast created after thine own Image.

O God, remember our Friends and Benefactors: accept this Sacrifice for us sinners, and let us all feel the effects of thy
Mercy ;

for the Sacrament. 175

Mercy ; drive away Scandal, War, Heresie and Faction ; and grant us thy peace and Love. *Amen.*

As soon as thou art retired from the Congregation, offer up again to God thy Sacrifice of Praise, in this or the like manner.

O Lord, I humbly bless thy holy Name. for that thou in Mercy has vouchsafed to accept me at this thy holy Table, amongst the rest of thy elect and chosen People, and that thou hast so graciously fed my languishing Soul, with thy precious Body and Blood. I confess, O Lord, that I am not worthy the least of thy favours : but seeing it hath pleased thee thus to have Mercy upon me, give unto me, I humbly beseech thee, a continued assistance of thy grace, whereby I may be enabled to make good those purposes of obedience I have now made, and to walk worthy of this thy Mercy, in newness of Life, to the glory of thy holy Name, and the salvation of my sinful Soul, even for thy mercies sake, *Amen.*

At the end of the Communion.

O God, pour down thy graces upon us, direct our steps in thy ways ; strengthen us in thy fear ; confirm us in thy love, and give us at the last the inheritance of thy Children.

To

To God the Father, who first loved us, and made us accepted in the beloved; to God the Son, who loved us, and wash'd us from our sins in his own Blood; To God the Holy Ghost, who sheds the love of God abroad in our Hearts, be all Love and Glory, for time, and for eternity. *Amen.*

Now to the King eternal, the immortal, invisible, and only wise God, be all honour and glory now and for evermore. *Amen.*

After thou art come home, *Spiritual Enquiries.* meditate seriously, and enquire what comfort thou hast received by being at the Lord's Table, upon which consideration, if thou findest any good motions in thy self, any assurance of the forgiveness of thy sins, thou oughtest, by all means, to cherish the same, by the comfortable remembrance of Christ's Death and Passion for thee; and so much the more lift up thy thankful heart unto God for his mercy; as St. Paul sweetly exhorteth the *Colossians*, saying, *As ye have received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and established in the faith, abounding therein with thanksgiving, Col. 2. 6, 7.*

And

And this is that which Solomon maketh a true note of a righteous man, that he will ever be encreasing those good gifts which he hath in him, when he saith, Prov. 4. 18. *The path of the just is as a shining light, that shineth more and more unto perfection day.*

*A Note of a
righteous man.*

When therefore thou findest a little Faith, a little Love in thy self (as God knows the best of us hath little enough) let thy desires be to increase it; and to have thy Corruptions diminished; for these desires are a beginning of Grace, and a true sign of a heart well affected: and of this desire thou canst not make a better trial, than by considering whether thou hast an earnest longing to receive again the next opportunity; that so these good beginnings may be the more perfected.

*Strive to in-
crease thy good
desires.*

But if thou findest not this comfort in thee, then search into thy self, whether there be not some sin in thee as yet unpented of, and whether thou camest so well prepared to the Communion as thou shouldst; if thou didst not, then oughtest thou to humble thy self before God

*Earnestly pray
for God's assis-
tance.*

God with sorrow for this thy negligence: if thou canst not perceive this in thy self, but that thou camest well prepared, then must thou patiently wait the Lord's leisure, and pray earnestly, that he would give thee the comfort of his Spirit, with full assurance that he would grant thy request, when it shall be best for thee.

*A Thanksgiving after the Lord's Supper
at home.*

O Eternal and ever living God, I praise and magnifie thy holy Name, that thou hast so plentifully refreshed my dry and fainting Soul, with the holy Sacrament of thy precious Body and Blood; I believe, Lord, help thou my unbelief. And **O** thou, in whose hands are the hearts of all men, create a clean heart, and renew a right spirit within me; it is enough, too long that I have been a servant, and a slave to my own corrupt and inordinate affections; grant that I may now henceforth consecrate my Soul and Body unto thee, and live no longer to my self, but to thy service and glory; that I may so do, give me thy Grace, which is sufficient for me, thy preventing, assisting and following Grace; leave me not also in the hands of my own Counsels, to my
vain

vain and wicked Imaginations ; take not thy holy Spirit from me, thy quickning Spirit, for I am dead in trespasses and sins ; thy inlightning Spirit, for I am full of blindness ; thy sanctifying Spirit, for I am full of my corruptions.

That being cleansed from all filthiness of the Flesh and Spirit, I may perfect holiness in thy fear ; and behold, this is thy Will, even my sanctification, that I may be presented spotless before thee ; that it may be so, be graciously pleased to take me wholly into thy own hands, to rectifie and reform whatsoever thou seest amiss, and bring down every proud thought that exalts itself against thee.

Give me, O Lord, an Understanding Heart to know thee, and thy Will, savingly, give me a devotion to seek thee affectionately ; give me a Faith to lay hold upon thee, and a Conversation to please thee ; lead me through all the temptations and allurements, through all the troubles and discouragements of this present evil World, that I may keep in those ways of integrity and innocency, which will bring me peace at the last.

Work in me, I beseech thee, more and more an hungry and thirsting after thy Righteousness, a true zeal for thy Glory,
with

with a self-denial of what is dearest to me; a panting and breathing after thy Presence, as a Hart for the Rivers of Water; that not altogether for the happiness which flows from thee, but for the unspeakable Excellencies and Perfections which are in thy self.

Let this thy holy Sacrament be to me the absolution of all my sins, a Light and Guide to all my Actions, and my only Comfort in the day of my dissolution; grant also that I may with a pure mind, and chaste affection, receive it often, that thereby my Soul and Body may be preserved to life everlasting.

To thee be all Praise, Power and Dominion, ascribed now, and for ever, Amen.

Rules and Exercises to live well after Receiving the Blessed Sacrament.

*Resolutions to lead
a new Life.*

THE next Duty we are to be exercised in at home, is a holy resolution and constant purpose of leading a new life, whereunto St. Paul earnestly inviteth us, Rom. 6. 19. *As you have yielded your members servants to uncleanness, and unto iniquity, even so now yield your*

for the Sacrament. 181

*your members servants to righteousness unto holiness: and why? because being made free from sin, and become servants unto God, we have our fruit, (not unto sin, but) unto holiness, v. 22. Shall we then be made free from sin, and become the servants of God, and yet return unto sin again? God forbid: if we do so we receive the grace of God in vain: which St. Paul be-
 fecthes the Corinthians to take heed of,
 2 Cor. 6. 1.*

II

Now what is it but to receive the Grace of God in vain, when after we have escaped the pollutions of this World through the knowledge of our Lord and Saviour Jesus Christ, we are again entangled therewith, and as the Sow to the Mire, return to our former course of Life? St. *Not to break them.*

Peter does assure us, that it had been better never to have known the way of righteousness, than, after we have known it, to turn from the holy commandments delivered unto us, 2 Pet. 2. 22. And it were well, if this were duly considered, some who think it sufficient enough to live precisely that day, in which they receive (tho' perhaps they scarce can do that) and presently afterwards live as prophanelly and vici-
 ously

God expects a
thorough Re-
formation.

ously as ever they did; but we must know, that God expects a daily and hourly reformation of those which approach to his Table: and if we do not duly consider of it, we shall one day with fear and trembling, acknowledge it: as St. Paul expressly tells the Hebrews, in these words, *If we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for Sins, but a certain fearful looking for of judgment and fiery indignation*, Heb. 10. 26, 27.

III.

Now, that we may the better lead a new life before God, we must consider, that to the direction of a Christian Life, we are to instruct our selves in three things.

1st, What we are to pray for. 2dly, What we ought to believe. 3dly, What we are to do. The 1st being rightly known, affords us a perfect direction for our hope. The 2d. for our Faith. The 3d for our Piety.

IV.

The first we have fully set down in that most excellent Form of the Lord's Prayer, composed by Apostles Creed; in which is contained the Articles of our Faith.

The third in the Ten Commandments, written by the finger of God himself, and given by Christ himself, as a most exact Rule for all our Prayers.

The Second in the Creed, which is the Doctrine of the Apostles, and called therefore the him unto his Servant *Moses*, and recorded in his Sacred Word, to be our direction, both for our Holiness towards God, and our Charity towards our Neighbour.

These

to Live well after Receiving. 183

V.

These three Rules of our Life, are daily repeated by those of the meaner sort, but yet (God knows) not so well understood, as they should be; and divers to whom God hath given a greater measure of knowledge: for never did our Land, yea, almost every House, more freely abound with fruitful and comfortable Expositions upon these Rules, than at this time, yet who enquires so far into them, as to be satisfied of their full extent? Some few, indeed, there are, (which I beseech God increase the Number) who make a conscionable use of those good means of Salvation; whereas others are well content, yea, with delight, desire to read (and that upon the best days) vain and frivolous Discourses, which are so far from forwarding them in the way of Salvation, as that, like Tares, they choak the Word of God, and hinder the growth thereof, as we too often see by our daily and sad experience.

VI

There is, indeed, a time for all things, a time for pleasure, as well as profit: but shall we bestow the best of our time, (as some do most miserably) even the greatest part in such vanities and trifles, and altogether refuse those good Rules for our Directions, esteeming them too coarse and home-spun; or not pleasant and facetious enough for our witty and acute Judgments? Let such know, that they which thus slight and neglect their good, are guilty of a two-fold Crime to themselves.

VII.

*Wrong to our
Souls.*

First, Of unnatural Injury unto their own Souls, in stoping their eyes from beholding the light of Salvation, which otherways would shine unto them: dealing herein as injuriously with themselves, as the *Romanists* do with their deceived Laitie, training them up in ignorance and blind devotion.

Secondly, Of a two-fold Ingratitude.

First, Towards these painful *Ingratitude to* Authors and Teachers, which like *our Teachers.* burning and shining lights, have wearied themselves for the directing and guiding of others, whose labours do well deserve to be accepted amongst us: and we shall prove our selves but unthankful Members of the Church, wherein we are professors, if we make not that good use of those lights, for which they are intended.

*Unthankful
to God.*

Secondly, (which is the highest ingratitude) we shew our selves unthankful towards God himself, who hath in mercy rais'd up such means for the helping of our Infirmities, whereof others, better deserving than our selves, have been destitute.

VIII.

Having therefore such Helps so freely offered unto us, let us (if we desire to live righteously towards God) use them more carefully than we have done, endeavouring in the first place, to know what is contain'd in each Petition of the Lord's Prayer, that so when we pray, we may know what that is for which we pray.

And Secondly, for our Faith, to know the full

*Duties to be
enquired into.*

to Live well after Receiving. 184

full extent of every Article thereof, that so we may truly understand what that is which we confess we believe: and because both of these are little available, except our Piety be such as is ought to be, let us especially be exercised in the Commandments of God, that thereby we may understand what we are commanded, and what we are forbidden.

These are the direct Rules which every Christian ought to take, and which will, one day, prove truly comfortable, when others, vain and frivolous, will deceive or injure us.

IX.

But because our Piety and religious Deportment is the chiefest *Rules to be* thing required on our part, unto *observed.* the leading of a new Life, let us further enquire what Rules we may yet observe for our direction therein.

This Piety of ours is seen in these two things:

First, Our Words.

Secondly, Our Works and Actions.

X.

As for our Words, we must follow *To take care* the Counsel of St. Paul to the Ephesians, which is, that we avoid in our *of our words.* talk all filthiness, all foolish talking and jestings, which are not convenient, Ep. 4. 5. and he giveth a very good reason for it, 1 Cor. 15. 33. because evil communication corrupt good manners: and that oftentimes both in speaker and auditor.

But some will say, What, must we never use any pleasant or jocular Discourses? No jesting at all? Yes, there is a time for that also, so it be according to the Rule of St. Peter, such as God may thereby be glorified, 1 Pet. 4. 11. otherwise we may not: stir up our minds we may to a

honest chearfulness, by Civil and modest jesting ; but obscene and prophane, which St. Paul calls filthiness, vain and idle, which he terms foolish talking and jesting, which is not convenient ; such, I say, ought not to be once nam'd amongst us as becometh Saints : for hereby both speaker and hearer are often stirred up to loose and vain gestures, or at least wise to conceive and think of them, and so God's Name is much dishonoured.

XI.

Often break out into obsceneness. Miserable it is, to observe how frequently such Speeches do pass currant under the assumed titles of merry Discourses : but let us remember what our Saviour Christ hath said, *Mat. 12. 36, 37.* that by our words we shall be justified, and by our words we shall be condemned ; and that every idle word which we shall speak, we shall give an account thereof at the day of judgment.

Must we give an account of our words, and shall we not then take care what we utter ? Must we answer for every idle word, and shall we fill up our Discourses with Blasphemies, with obscene and scurrilous Jestings ? If we must give an account of them, certainly these will lie

Means of avoiding it. heavy upon us : Wherefore let us with David, set a watch before our Mouths, and bridle our Lips, that we offend not with our Tongues : Let us be careful that our words be such as Solomon approveth, *Prov. 25. 11.* *Filly spoken, which are like apples of gold in pictures of silver ;* that is, such words as contain wholsom matter, and are spoken in a comely and decent manner, and are as acceptable and pleasant to the ear of a judicious auditor, as silver pictures adorned with golden Apples, are unto the eye of the beholder.

XII. For

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XII.

For our works, we must as St. Paul adviseth walk as Children of light ever proving what is acceptable to the Lord, having our conversation among men; that they seeing our good works, may glorifie God thereby, Eph. 5. 8, 10.

How to direct both our Words and Actions aright, we must chiefly observe these two things,

1. How to avoid that which is evil in both.
2. How to seek and obtain that which is good.

To avoid that which is evil, four Rules are especially to be observed.

XIII.

The first concerns the beginnings. Watchfulness of evil; namely, that we watch and pray, according to our Saviour's direction and practice, Mat. 26. 41, lest we enter into temptation, and so be drawn away, to sin against God; for of our selves we are very prone, and unable to avoid it: and if it go so far, that we are once tempted to sin, and feel in us any motion inclining to it, we should endeavour to resist this temptation at the first assault, and reason thus with our selves.

Did not I lately receive the Lord's Supper, where I had a full pardon of all my sins past sealed unto me, and where I vowed and promised to lead a new life before God, how then can I commit this thing, and break my promise with my God? I have put off my coat of sin, and therefore I must not, nay, I will not, put it on again.

Thus ought we to resist temptation at the first approach, lest they get the dominion over us.

XIV.

The second Rule concerns the occasion of Evil, which we must necessarily avoid, if we desire to avoid the evil it self.

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The occasions are divers, but especially two.

Idleness. First, Idleness, from which proceed many (and those sometimes hainous and crying) sins; which the Son of Syrach calleth therefore *the teacher of much evil*, Eccles. 33. 27. To avoid this, we must be careful to employ our selves diligently in that vocation and station wherein God hath placed us; else the Devil will be sure to tempt even the best of us, as we may see in *David*, who was a Man after God's own Heart, and yet when he was walking on the Roof of his House, (while *Joab* and the rest were in Battle) he was tempted to commit Adultery with *Bathsheba*, the Wife of *Uriah*, 2 Sam. 11. 2. And how many do we see daily drawn away to Lasciviousness, Drunkenness, Adultery, and such like Vices, by this occasion?

Let us therefore carefully exercise our selves in our Calling and Employment, that the Devil may not have any opportunity to set upon us unawares.

XV.

Bad company. Secondly, Bad Company, than which nothing almost is of greater force to draw us away to that which is evil. Let *Joseph* but live in *Pharaoh's* Court, and he will soon learn to swear by the Life of *Pharaoh*, Gen. 42. 15. And if *Israel* abide in *Shittim*, the people will soon commit whoredom with the Daughters of *Moab*, Numb. 25. 1. Wherefore God commanded his people to go out of *Babylon*, lest they be partakers for wickedness of her sins. Rev. 18. 4. And often are we partakers of other mens sins, by frequenting their Society; and what is more miserable to observe, that divers of ingenious Dispositions and civil Deportment, have, by degrees, been drawn away to Looseness and Riot, by associating

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ting themselves unfortunately with vain and dissolute Persons.

XVI.

And herein we may observe the policy of our Grand Enemy the Devil ; who when he findeth any man well disposed of himself, and not ready to yield to others Temptations, will, if he can possibly, beset him with this Snare, that so he may either by the wicked persuasions, or bad examples, of others, steal away his heart, and allure him to that which is evil, which should be a forcible Caveat unto us, to make us circumspectful what Company we fall into, and with whom we acquaint our selves, if we have any care of our Souls and Bodies.

XVII.

Seasonable is the Counsel of Solomon herein, who adviseth us,

First, concerning the Examples of others, not to conform our selves unto them, *by walking in their ways, but to avoid and pass away,* Prov. 4. 15.

Secondly, concerning their Allurements and Decoyments, *Endeavour not to hearken to them.*

by no means to hearken unto them. *If sinners entice thee, consent thou not,* Prov. 1. 10. If they say, Come, let us take our Pleasure, in this or that sort, without any limitation, let us go to such a place, where we may freely do what we list, and have none to contradict us : *If they thus draw thee, walk not in the way with them, refrain thy foot from their path.*

Thirdly, as for Familiarity with others, he adviseth us to make no friendship with an angry man, and with a furious man not to go. The Reason ? *Lest thou learn his way, and get a snare unto thy Soul,* Prov. 22. 24, 25.

XVIII.

Wilt thou avoid Gaming, Swearing, Drunkenness, &c. then shun that Company wherein those Vices are practiced, and frequently used, or else thou wilt rather increase them than vanquish them in thee.

But some will plead, such an *Vain pretences.* one is my familiar Friend, and shall I leave him? That will be

taken unkindly; shall I get my self discredit, where I may avoid it? Yes, be he never so near or dear to thee, if he in his courses forsake God, forsake thou him, lest God forsake thee: And therein thou mayest shew thy self a greater Friend to him in winning him from his evil Life by thy forsaking of him; for so saith St. Paul, 2 Thess. 3. 14. *If any man obey not our word, note that man, and have no company with him, that he may be ashamed.* It may be when he seeth thee forsake him, he will begin to contemplate upon his bad Life, and so be ashamed of it, and by degrees leave it; therefore forsake bad Company for their sakes also, as well as thine own.

XIX.

How to restrain our selves.

The Third Rule is, how we may restrain our selves, when we are about to undertake any sinful Action; and that is, by setting before our Eyes this Caveat; *God sees; for his Eyes are over all,* Prov. 15. 3. And therefore whatsoever we do, we should consider that we do it in his presence.

Which being conscionably consider'd, cannot but breed in us both Reverence and Vigilancy: Reverence in respect of his Majesty; and Vigilancy in re-

spect

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spect of his all-seeing Eye, that we offend him not, who will narrowly espy in us the least fault, be it never so secretly and privately kept from the face of the World.

Again, consider how merciful God hath always been unto thee, and delivering thee from this or that danger, from this or that sin, whereinto thou must necessarily have fallen, had he not upheld thee. And then answer the Devil when he tempteth thee as *Joseph* did his obscene Mistress, *How can I do this wickedness, and sin against my God?* God hath been thus and thus merciful unto me, and shall I yet offend and provoke him to Anger? God forbid.

XX.

The Fourth Rule is for our Direction. *Lament our sins.* on, when we are fallen into sin, which is this: when we are overtaken with any sin (as who is not every day?) we should presently lament it, and not suffer it to go on any farther, lest by degrees it becomes a custom, and so stick fast in us: This is a difference which *Solomon* maketh between the righteous and the wicked. *A just man, saith he, falleth seven times and riseth up again, and the wicked shall fall into mischief,* Prov. 24. 16. The just man, though he fall into any sin, riseth again by temperance, but the wicked sinketh deeper down, even to the Pit of destruction and perdition.

These are the chiefest Rules to be observed for the avoiding that which is evil.

XXI.

The next thing which we must look into, is, how we may obtain that which is good.

Here we must principally observe these two things.

1. To make use of all occasions appertaining to it.
2. Make a Conscience of every good Duty.

As for the first, we must first, according to *St. Paul's* Example, *Phil. 3. 14. use all diligence, that we may press towards the mark,* still endeavouring to be better: And when we find ourselves deficient in the performing of any good Duty (as God knows we are in all) we should act the same over again, and endeavour to perform it more fervently and vigorously that so we may come to a great measure of godliness.

Endeavour to grow better.

XXII.

XXII.

Make choice of good company. And besides, we should gladly embrace and chuse the Company of good Men, that by their pious Example, and wholesome Advice, we may be brought to a sight and feeling of those sins which we commit, counting it a great blessing of God, if thereby We at any time be crossed in those sins to which we are most addicted, as Gaming, &c. and ever esteem best of that Company, not where our Ears may be filled with prophane Jestings, or transported with superfluous Conceits; but where our Corruptions may be most roundly reprov'd; esteeming them our best and speciallest Friends, that will most faithfully put us in mind of our Faults and Errors; which is the Counsel of St. Paul to the *Thessalonians*, *I beseech you*, saith he, *1 Thessl. 5. 12. 23. to know them which labour among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their works sake.*

Which may be our direction for esteeming both of our familiar Friends, and of our Teachers, both which (if faithful) labour for our good in the Lord by admonishing us, and both thereby deserve from us a true regard, as a recompence of this their love.

Therefore, if any man desire to be furthered in good Duties, let him testify it, by loving such men.

XXIII.

Secondly, if we desire to obtain that which is good, we must be careful that we make Conscience (as of avoiding every Evil so) *Make Conscience of good Duties.* of doing every good Duty, be it never so little, *Endeavouring*, with St Paul, *to have always a Conscience void of offence towards God and towards men*, Acts 24. 16. and labouring to keep not only some, but all God's Commandments, according to David's wish, *Psalm. 119. 5. 6. O, that my ways were made so direct, that I might keep thy statutes, so shall I not be confounded, while I have respect to all thy commandments.* Let us not deceive our selves in thinking it sufficient that we observe the Sabbath, and that we offend not God by Swearing, Stealing, or such like hainous Offences; and yet in the mean time make no conscience of a Lie in our Merchandizing, or of vain and idle Discourses for delight, for if we thus do,

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do, it is certainly an argument of a bad Heart, and an evil Conscience.

XXIV.

But some, perhaps, will say, if I thus endeavour to over-rule my self in all things, if I now and then do not appear a little facetious, I shall be reckoned too precise and curious in matters which I need not; let it be so, and be willing to undergo that censure, and esteem it safer and better to offend ungodly men by thy good life, than a righteous God by thy bad one.

*Rather please
God than Men.*

And though others account thee too much a precisian, yet do not thou esteem thy self so, but rather consider that God hath commanded thee, *to keep his precepts diligently*, Psal. 119. 4. if diligently, then certainly there is nothing in his precepts superfluous; nothing, which we may either do, or let alone, but every one, though of never so small a command, must be perform'd by us.

Whosoever therefore shall endeavour to the utmost of his power, to keep the Commandments of God in every thing, is so far from being too precise, that he doth no more than what he is commanded.

XXV.

To these Rules for avoiding of Evil, and seeking after that which is good, we may add one more, as the Rule of all the rest, and of our whole life, and that is the Word of God, which alone is able to direct us in the way to salvation, *Word of God as David affirmeth, Psal. 119. 9. a sure rule. Wherewithal shall a Young Man cleanse his way? even by ruling himself after thy word.*

Wherefore let us carefully read, meditate, and confer about this Word, and not seldom, but often, accounting (as very well we may) every day lost, wherein to our edification we learn not something out of it, ever desiring more and more to be instructed and grounded therein, and esteem it a great blessing of God, that we have the use of it so freely to direct and guide us in the ways of salvation.

Neither let any man think himself so learned, that he need no farther assistance and instruction; for the best of us comes much short of David, *Not to think our selves too learned.*

and

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and yet he prayed still to *be instructed in the word of the Lord*, as we may see in the 119th Psalm throughout.

And, if we did profess to know more than we do, yet we are dull and slow in the performance, and of what we do know; and therefore we have occasion of necessity, to read the same over and over, to induce, and stir us up more and more to a daily practice of it.

But that we may so use the word of God, as that it may be to us the favour of life unto life, let us at all times, when we are disposed to read it, lift up our hearts unto God by Prayer, beseeching him to give a blessing to our weak endeavours, without which, whatsoever we do in this, or any other work, it will be so far from being profitable to us, as that, on the contrary, it will rather in the end prove our ruin and destruction.

XXVIII.

The Close. He which shall thus set his Heart to serve the Lord, by denying ungodliness and worldly lusts, by living honestly, righteously and soberly in this present evil World.

He which shall thus carefully receive the blessed Sacrament in a right manner, and hear the word of God with diligence, devoting himself to the Almighty, by publick and private Prayer in all things which he doth.

He which shall thus make conscience of his ways in every thing, the blessing of God rest upon him, as it needs must, and that peace of Conscience, which no man knoweth so well as he that enjoys it, for ever attend him here, and everlasting Peace, and future Happiness, attend and crown him hereafter.

Now the God of Peace, which brought again from the dead our Lord Jesus, the great Shepherd of the sheep, thro' the blood of the everlasting covenant, make us perfect in every good work, to do his Will; working in us that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever, Amen.

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F I N I S.

The Order for the Administration of the Lords Supper, or holy Communion.

OUR Father, which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

The Collect.

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnifie thy holy Name, through Christ our Lord. Amen.

Then shall the Priest, turning to the People, rehearse distinctly all the Ten Commandments; and the People still kneeling, shall after every Commandment ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

Minister.

God spake these words, and said, I am the Lord thy God: Thou shalt have none other Gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

[a]

Minister.

The Communion.

Minister. Thou shalt not make to thy self a graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them : for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children unto the third and fourth generation of them that hate me, and shew my mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the Name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his Name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the sabbath-day. Six days shalt thou labour, and do all that thou hast to do ; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gate. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother that thy days may be long in the land which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

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Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write these thy laws in our hearts, we beseech thee.

Then shall follow one of these two Collects for the Queen, the Priest standing as before, and saying,

Let us pray.

Almighty God, whose kingdom is everlasting, and power infinite; Have mercy upon the whole Church, and so rule the heart of thy choicest servant *ANNE*, our Queen and Governor, that she (knowing whose Minister she is) may above all things seek thy honour and glory; and that we and all her subjects (duly considering whose Authority she hath) may faithfully serve, honour and humbly obey her, in thee, and for thee, according to thy blessed Word and Ordinance, through Jesus Christ our Lord, who with thee and the Holy Ghost, liveth and reigneth ever one God, world without end. *Amen.*

¶ *Or.*

Almighty and everlasting God, we are taught by thy holy Word, that the hearts of kings are in thy rule and governance, and that thou dost

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dispose and turn them as it seemeth best to thy
thy wisdom; We humbly beseech thee so to dispo
and govern the heart of *ANNE* thy servant,
Queen and Governor, that in all her thoug
words, and works, she may ever seek thy hon
and glory, and study to preserve thy people co
mitted to her charge, in wealth, peace, and go
ness. Grant this, O merciful Father, for thy d
Sons sake Jesus Christ our Lord. *Amen.*

¶ *Then shall be said the Collect of the Day.* *And*
immediately after the Collect, the Priest shall
read the Epistle, saying, The Epistle, [or, T
portion of Scripture appointed for the Epistle
is written in the--- Chapter of---beginning
the---verse. *And the Epistle ended, he shall*
Here endeth the Epistle. *Then shall be read t*
Gospel (the People all standing up) saying
The holy Gospel is written in the--Chap
of---beginning at the---verse. *And the Gosp*
ended, shall be sung or said the Creed following
the People still standing as before.

I Believe in one God the Father Almighty, Ma
ker of heaven and earth, And of all things vi
ble and invisible :

And in one Lord Jesus Christ, the only beg
ten Son of God, Begotten of his Father before
worlds, God of God, Light of Light, Very G
of very God, Begotten, not made, Being of one su
stance with the Father, By whom all things we
made : Who for us men, and for our salvation cam
down from heaven, And was incarnate by the Ho
ly Ghost of the Virgin Mary, And was made man
And was crucified also for us under Pontius Pilat
He suffered and was buried, And the third day h
rose again according to the scriptures, And ascend
ed into heaven, and sitteth on the right hand o
the Father. And he shall come again with glori

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judge both the quick and the dead : Whose king-
dom shall have no end.

And I believe in the Holy Ghost, The Lord and
giver of life, Who proceedeth from the Father and
the Son, Who with the Father and the Son toge-
ther is worshipped and glorified, Who spake by the
prophets. And I believe one Catholick and Apo-
stolick Church. I acknowledge one Baptism for
the remission of sins, And I look for the resurrecti-
on of the dead, and the life of the world to come.
amen.

*Then shall the Priest return to the Lords Table,
and begin the Offertory, saying one or more of
these Sentences following, as he thinketh most con-
venient in his discretion.*

Et your light so shine before men, that they
may see your good works, and glorifie your
Father which is in heaven. *S. Mat. 5. 16.*

Lay not up for your selves treasure upon earth,
where the rust and moth doth corrupt, and where
thieves break through and steal : but lay up for
your selves treasures in heaven, where neither rust
nor moth doth corrupt, and where thieves do not
break through and steal. *S. Mat. 6. 19, 20.*

Whatsoever ye would that men should do unto
you, even so do unto them; for this is the law and
the prophets. *S. Mat 7. 12.*

Not every one that saith unto me, Lord, Lord,
shall enter into the kingdom of heaven, but he that
doth the will of my Father which is in heaven.
S. Mat. 7. 21.

Zaccheus stood forth, and said unto the Lord;
Behold, Lord, the half of my goods I give to the
poor, and if I have done any wrong to any man, I
will restore four-fold. *S. Luke 19. 8.*

Who goeth a warfare at any time of his own
cost? who planteth a vineyard, and eateth not of

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the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor. 9. 7.*

If we have sown unto you spiritual things, is it a great matter if we shall reap your worldly things? *1 Cor. 9. 11.*

Do ye not know that they who minister about holy things, live of the sacrifice? and they who wait at the altar, are partakers with the altar? even so hath the Lord also ordained, that they who preach the Gospel, should live of the Gospel. *1 Cor. 9. 13, 14.*

He that soweth little, shall reap little: and he that soweth plenteously, shall reap plenteously. Let every man do according as he is disposed in his heart, nor grudgingly, or of necessity; for God loveth a cheerful giver. *2 Cor. 9. 6, 7.*

Let him that is taught in the word, minister unto him that teacheth, in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap. *Gal. 6. 6, 7.*

While we have time, let us do good unto all men, and specially unto them that are of the household of faith. *Gal. 6. 10.*

Godliness is great riches: if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. *1 Tim. 6. 6, 7.*

Charge them who are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. *1 Tim. 6. 17, 18, 19.*

God is not unrighteous, that he will forget your works and labour that proceedeth of love; which love ye have shewed for his names sake, who have ministered unto the saints, and yet do minister. *Heb. 6. 10.*

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To do good, and to distribute, forget not ; for with such sacrifices God is pleased. *Heb. 13. 16.*

Whoso hath this worlds good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him ? *S. Ioh. 3. 17.*

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. *Tob. 4. 7.*

Be merciful after thy power. If thou hast much, give plenteously. If thou hast little, do thy diligence gladly to give of that little : for so gatherest thou thy self a good reward in the day of necessity. *Tob. 4. 8, 9.*

He that hath pity upon the poor, lendeth unto the Lord ; and look what he layeth out, it shall be paid him again. *Prov. 19. 17.*

Blessed be the man that provideth for the sick and needy : the Lord shall deliver him in the time of trouble. *Psal. 41. 1.*

¶ Whilst these Sentences are in reading, the Deacons, Church-wardens, or other fit Person appointed for that purpose, shall receive the Alms for the poor, and other Devotions of the people, in a decent bason, to be provided by the Parish for that purpose ; and reverently bring it to the Priest, who shall humbly present and place it upon the holy Table.

¶ And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient. After which done, the Priest shall say,

Let us pray for the whole state of Christs Church militant here in earth.

Almighty and everliving God, who by thy holy Apostle hast taught us to make prayers and

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supplications, and to give thanks for all men ; W
 humbly beseech thee most merci-
 fully [* to accept our alms and * If there be no alms or oblations, then the words [of accep- ing our alms and oblations] be left unsaid. oblations, and] to receive these
 our prayers, which we offer unto
 thy divine Majesty, beseeching
 thee to inspire continually the
 universal Church with the spirit of truth, unity
 and concord : and grant that all they that do con-
 fess thy holy Name, may agree in the truth of the
 holy word, and live in unity and godly love. W
 beseech thee also to save and defend all Christian
 Kings, Princes and Governors ; and especially thy
 servant *ANNE* our Queen, that under her w
 may be godly and quietly governed : and grant un-
 to her whole Council, and to all that are put in
 authority under her, that they may truly and in-
 differently minister justice, to the punishment of
 wickedness and vice, and to the maintenance of thy
 true religion and virtue. Give grace, O heavenly
 Father, to all Bishops and Curates, that they may
 both by their life and doctrine set forth thy true and
 lively Word, and rightly and duly administer thy
 holy Sacraments : and to all thy people give thy
 heavenly grace ; and especially to this congregati-
 on here present, that with meek heart and due re-
 verence they may hear and receive thy holy Word,
 truly serving thee in holiness and righteousness all
 the days of their life. And we most humbly beseech
 thee of thy goodness, O Lord, to comfort and suc-
 cour all them, who in this transitory life are in
 trouble, sorrow, need, sickness, or any other adver-
 sity. And we also bless thy holy Name, for all
 thy servants departed this life in thy faith and
 fear ; beseeching thee to give us grace so to follow
 their good examples, that with them we may be
 partakers of thy heavenly Kingdom. Grant this, O

Father,

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Father, for Jesus Christs sake, our only Mediator
and Advocate. Amen.

When the Minister giveth warning for the Celebration of the holy Communion, (which he shall always do upon the Sunday, or some Holy-day immediately preceding) after the Sermon, or Homily ended, he shall read this Exhortation following.

Early beloved, on---day next, I purpose through Gods assistance, to Administer to all such as shall be religiously and devoutly disposed, the most comfortable Sacrament of the Body and Blood of Christ, to be by them received in remembrance of his meritorious cross and passion, whereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven. Wherefore it is our duty to render most humble and hearty thanks to Almighty God our heavenly Father, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. Which being so divine and comfortable a thing to them who receive it worthily, and so dangerous to them that will presume to receive it unworthily ; my duty is to exhort you in the mean season to consider the dignity of that holy mystery, and the great peril of the unworthy receiving thereof, and so to search and examine your own consciences, (and that not lightly, and after the manner of dissemblers with God ; but so) that ye may come holy and clean to such a heavenly feast, in the marriage-garment required by God in holy Scripture, and be received as worthy partakers of that holy Table.

The way and means thereto is: First, to examine your lives and conversations by the rule of

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Gods commandments ; and whereinsoever ye shall perceive yourselves to have offended, either by word, or deed, there to bewail your own sinfulness, and to confess your selves to Almighty God with full purpose of amendment of life. And if ye shall perceive your offences to be such as are not only against God, but also against your neighbours, then ye shall reconcile your selves unto them, being ready to make restitution and satisfaction according to the uttermost of your powers, for all injuries and wrongs done by you to any other ; and being likewise ready to forgive others that have offended you, as ye would have forgiveness of your offences at Gods hand : for otherwise the receiving the holy Communion doth nothing else but increase your damnation. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice, or envy, or in any other grievous crime ; repent you of your sins, or else come not to that holy Table, lest after the taking of that holy Sacrament, the devil enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul.

And because it is requisite, that no man should come to the holy Communion, but with a full trust in Gods mercy, and with a quiet conscience ; therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel ; let him come to me, or to some other discreet and learned Minister of Gods Word, and open his grief, that by the ministry of Gods holy Word he may receive the benefit of Absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

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Or in case he shall see the People negligent to come to the holy Communion, in stead of the former, he shall use this Exhortation.

Dearly beloved brethren, on-- -I intend by Gods grace, to celebrate the Lords Supper: unto which in Gods behalf I bid you all that are here present, and beseech you for the Lord Jesus Christs sake, that ye will not refuse to come there-to, being so lovingly called and bidden by God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his Table with all kind of provision, so that there lacketh nothing but the guests to sit down, and yet they who are called (without any cause) most unthankfully refuse to come. Which of you in such a case would not moved? Who would not think a great injury and wrong done unto him? Wherefore, most dearly beloved in Christ, take ye good heed, lest ye withdrawing your selves from this holy Supper, provoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise hindred with worldly business. But such excuses are not so easily accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraid to come: wherefore then do ye not repent and amend? When God calleth you, are ye not ashamed to say you will not come? When ye should return to God, will ye excuse your selves, and say ye are not ready? Consider earnestly with your selves, how little such feigned excuses will avail before God. They that refused the feast in the Gospel, because they had bought a farm, or would try their yokes of oxen, or because they were married, were not so excused, but counted unworthy of the heavenly feast. I for my part shall be ready, and according to mine office, I bid you in the Name of God, I call you

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in Christs behalf, I exhort you, as you love your own salvation, that ye will be partakers of this holy Communion. And as the Son of God did vouchsafe to yield up his soul by death upon the cross for your salvation: so it is your duty to receive the Communion, in remembrance of the sacrifice of his death, as he himself hath commanded. Which if ye shall neglect to do, consider with your selves how great injury ye do unto God, and how sore punishment hangerh over your heads for the same; when ye wilfully abstain from the Lords Table, and separate from your brethren, who come to feed on the banquet of that most heavenly food. These things if ye earnestly consider, ye will by Gods grace return to a better mind: for the obtaining whereof we shall not cease to make our humble petitions unto Almighty God our heavenly Father.

¶ *At the time of the Celebration of the Communion, the Communicants being conveniently placed for receiving of the holy Sacrament, the Priest shall say this Exhortation.*

Dearly beloved in the Lord, ye that mind to come to the holy Communion of the body and blood of our Saviour Christ, must consider how Saint Paul exhorteth all Persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament (for then we spiritually eat the flesh of Christ, and drink his blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us:) So is the danger great, if we receive the same unworthily. For then we are guilty of the body and blood of Christ our Saviour; we eat and drink our own damnation, not

con-

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considering the Lords body; we kindle Gods wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore your selves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men, so shall ye be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man, who did humble himself even to the death upon the Cross, for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and only Saviour, Jesus Christ, thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us; he hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him therefore with the Father, and the Holy Ghost, let us give (as we are most bounden) continual thanks, submitting our selves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. *Amen.*

¶ Then shall the Priest say to them that come to receive the holy Communion.

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, follow:

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following the commandments of God; and wa-
ing from henceforth in his holy ways; Draw ne
with faith, and take this holy Sacrament to your
comfort; and make your humble confession to A
mighty God, meekly kneeling upon your knees.

¶ *Then shall this general Confession be made
the name of all those that are minded to recei
the holy Communion, by one of the Ministers
both he and all the People kneeling humbly up
pon their knees, and saying,*

A Almighty God, Father of our Lord Jesu
Christ, Maker of all things, Judge of all men.
We acknowledge and bewail our manifold sin
and wickedness, Which we from time to time most
grievously have committed, by thought word and
deed, Against thy divine Majesty, Provoking most
justly thy wrath and indignation against us. We
do earnestly repent, And are heartily sorry for
these our misdoings; The remembrance of them
is grievous unto us; The burden of them is into-
lerable. Have mercy upon us, have mercy upon
us, most merciful Father; For thy Son our Lord
Jesus Christs sake, Forgive us all that is past, And
grant that we may ever hereafter Serve and please
thee In newness of life, To the honour and glory
of thy name, through Jesus Christ our Lord.
Amen.

¶ *Then shall the Priest (or the Bishop being pre-
sent) stand up and turning himself to the Peo-
ple, pronounce this Absolution.*

A Almighty God our heavenly Father, who of
his great mercy hath promised forgiveness of
sins to all them that with hearty repentance and
true faith turn unto him; have mercy upon you,
pardon and deliver you from all your sins, confirm
and

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and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord.
Amen.

¶ *Then shall the Priest say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

Come unto me, all that travel and are heavy laden, and I will refresh you: *S. Matth. 11. 28.*
So God loved the world, that he gave his only begotten Son, to the end that all that believe in him should not perish, but have everlasting life.
S. Joh. 3. 16.

Hear also what S. Paul saith.

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. *1 Tim. 1. 15.*

Hear also what S. John saith.

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. *1 S. John 2. 1.*

¶ *After which the Priest shall proceed, saying,*

Lift up your hearts.

Answ. We lift them up unto the Lord.

Priest. Let us give thanks our unto Lord God.

Answ. It is meet and right so to do.

¶ *Then shall the Priest turn to the Lords Table, and say,*

IT is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks unto thee, O Lord, * Holy Father, Almighty, everlasting God.

* These words [Holy Father] must be omitted on Trinity-Sunday.

¶ *Here*

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¶ Here shall follow the proper Preface, according to the time, if there be any specially appointed : or else immediately shall follow,

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. *Amen.*

¶ Proper Prefaces.

¶ Upon Christmas day, and seven days after.

Because thou didst give Jesus Christ thine only Son to be born as at this time for us, who by the operation of the Holy Ghost, was made very man of the substance of the Virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

¶ Upon Easter day, and seven days after.

But chiefly are we bound to praise thee for the glorious resurrection of thy Son Jesus Christ our Lord : for he is the very Pascal Lamb which was offered for us, and hath taken away the sin of the world ; who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life. Therefore with Angels, &c.

¶ Upon Ascension-day, and seven days after.

Through thy most dearly beloved Son Jesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven to prepare a place for us ; that where he is, thither we might also ascend, and reign with him in glory. Therefore with Angels, &c.

¶ Upon

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¶ Upon Whitsunday, and six days after.

THrough Jesus Christ our Lord; according to whose most true promise, the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and lead them to all truth, giving them both the gift of divers languages, and also boldness with fervent zeal, constantly to preach the Gospel unto all nations, whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

¶ Upon the Feast of Trinity only.

WHo art one God, one Lord; not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with Angels, &c.

¶ After each of which Prefaces, shall immediately be sung or said,

Therefore with Angels and Archangels, and with all the company of heaven, we laud and magnifie thy glorious Name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy Glory. Glory be to thee, O Lord most High. *Amen.*

¶ Then shall the Priest, kneeling down at the Lords Table, say in the name of all them that shall receive the Communion, this Prayer following.

WE do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather

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ther up the crumbs under thy Table. But thou art the same Lord, whose property is always to have mercy; Grant us therefore, gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

¶ When the Priest, standing before the Table, hath so ordered the Bread and Wine, that he may with the more readiness and decency break the Bread before the People, and take the Cup into his hands, he shall say the Prayer of Consecration, as followeth.

A Almighty God our heavenly Father, who by thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption, who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, and did institute, and in his holy Gospel command us to continue a perpetual memory of that his precious death, until his coming again; Hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy creatures of Bread and Wine according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: Who in the same night that he was betrayed (a) took bread, and when he had given thanks, (b) he brake it, and gave it to his disciples, saying, Take eat, (c) this is my body which is given for you, do this in remembrance of me. Likewise

(a) Here the Priest is to take the Paten into his hands.
(b) And here to break the bread.
(c) And here to lay his hand upon it.

after

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after supper (d) he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this (e) is my blood of the New Testament, which is shed for you and for many for the remission of sins: Do this as oft as ye shall drink it, in remembrance of me. *Amen.*

(d) Here he is to take the cup into his hand:

(e) And here to lay his hand upon every vessel (be it a chalice or flagon) in which there is any wine to be consecrated.

¶ Then shall the Minister first receive the Communion in both kinds himself, and then proceed to deliver the same to the Bishops, Priests, and Deacons in like manner (if any be present) and after that to the people also in order, into their hands, all meekly kneeling. And when he delivereth the Bread to any one, he shall say,

THE Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving.

¶ And the Minister that delivereth the Cup to any one, shall say,

THE Blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's Blood was shed for thee, and be thankful.

¶ If the consecrated Bread or Wine be all spent before all have communicated; the Priest is to consecrate more according to the Form before prescribed: Beginning at [Our Saviour Christ in the same night, &c.] for the blessing of the Bread; and at [Likewise after Supper, &c.] for the blessing of the Cup.

¶ When

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¶ *When all have communicated, the Minister shall return to the Lords Table, and reverently place upon it what remaineth of the consecrated Elements, covering the same with a fair linnen Cloth.*

¶ *Then shall the Priest say the Lords Prayer, the People repeating after him every petition.*

Our Father, which art in Heaven; Hallowed be thy Name. Thy kingdom come. Thy will be done in Earth, As it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil: For thine is the kingdom, The power and the glory, For ever and ever. Amen.

¶ *After shall be said as followeth.*

O Lord and heavenly Father, we thy humble servants entirely desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving; most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies to be a reasonable, holy, and lively sacrifice unto thee; humbly beseeching thee, that all we who are partakers of this holy Communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy through our manifold sins to offer unto thee any sacrifice; yet we beseech thee to accept this our bounden duty and service; not weighing our merits, but pardoning our offences, through Jesus Christ our Lord; by whom, and with whom, in the unity of the Holy Ghost;

all

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all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

¶ *Or this.*

Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious Body and Blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us; and that we are very members incorporate in the mystical Body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord, to whom with thee, and the Holy Ghost, be all honour and glory world without end. *Amen.*

¶ *Then shall be said or sung,*

Glory be to God on high, and in earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorifie thee, we give thanks to thee, for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

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For thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. *Amen.*

¶ *Then the Priest (or Bishop, if he be present) shall let them depart with this blessing.*

THe peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord: And the blessing of God Almighty, the Father, the Son, and the holy Ghost, be amongst you, and remain with you always. *Amen.*

¶ *Collects to be said after the Offertory, when there is no Communion, every such day one or more; and the same may be said also, as often as occasion shall serve, after the Collects either of Morning or Evening Prayer, Communion or Litaney, by the discretion of the Minister.*

Assist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. *Amen.*

O Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctifie, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments, that through thy most mighty protection, both here and ever, we may be preserved in body and soul, through our Lord and Saviour Jesus Christ. *Amen.*

Grant, we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grafted

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grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. *Amen.*

Prevent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continual help, that in all our works begun, continued and ended in thee, we may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; We beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us for the worthiness of thy Son Jesus Christ our Lord. *Amen.*

Almighty God, who hast promised to hear the petitions of them that ask in thy Sons Name; We beseech thee mercifully to incline thine ears to us that have made now our prayers and supplications unto thee, and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory, through Jesus Christ our Lord. *Amen.*

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led inwardly in our hearts, that they may bring
 us into the full of God's love, to the honour
 and praise of his Name, through Jesus Christ our
 Lord.

Reverend in Christ, O Lord, who art the Father
 of the most precious Jesus, and hasten us with
 continual help, that in all our words, actions,
 thoughts, and desires, we may always be
 Thy Name, and finally by Thy mercy obtain ever-
 lasting life, through Jesus Christ our Lord. Amen.

Almighty God, the fountain of all wisdom,
 who knowest our necessities, before we ask
 them, in answer to our prayers; We beseech thee
 to compound with us, and give us grace, that
 we may be able to give
 for the worthiness of thy Son Jesus Christ our
 Lord.

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Almighty God, who hast promised to hear the
 petitions of them that call in thy Son's Name;
 we beseech thee mercifully to receive these
 prayers that have made now our prayers, and
 to send down upon us, and grant that these
 petitions may be effectually obtained, to the relief of
 our necessities, and to the glory of thy Son
 Jesus Christ our Lord. Amen.